# DIRECTIONS AND INSTIGATIONS TO THE

DUTY OF ALL

## PRAYER:

How, and why the Heart is to be kept, with diligence.

Pressing Arguments and Directions for hearing the voyce of the Rod.

Being the summe and substance of nine Sermons (not heretofore printed.)

Presched by the pious and faithful Servant of Christ, Mr. ANDREW GRAY, late Minister of the Gospel at Glasgow.

Coloss 4.2. Centinue in prayer, and watch in the same with thank siving.

Prov. 23.26. My son, give me thy heart.

Psal. 94. 12. Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law.



GLASGOW,

Printed by ROBERT SANDERS, Printer to the Town, and are to be fold in his shop.

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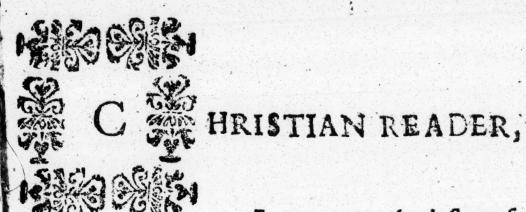
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## TO THE

## READER.



Lords scruant who preached these following sermons, to have them thus published. And if he had survived the publishing of them, and of his other sermon, already printed (and through importunity had condescended they should be put to the press) they would, no doubt have come forth more refined, and better digested: and therefore be intreated, CHRISTIAN RERDER, rather to take in good Part that which is intended for the publick good, then to carp at any thing which doth not satisfic thine own Genius; considering that what thou hast here, was gleaned by a Church writer gathering together the substance of the matter from the

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To the Reader.

month of the Speaker. And although, for the most part, the expressions be the same as they were spoken i yet consider that preaching and writing have their several ornaments. These things which are enlivened by the expression of the Speaker, sometimes taketh well; which being committed to the impression of the Press, seemeth flat, superfluous, digressive, and redundants the reasons temper of the speaker in delivering his Message by word, carrying him sometimes without the limites and contextures of the ordinare method.

As these Sermons were delivered with meekness and zeal, so be careful to read them with a meet frame of spirit, to guard off all carping prejudice and to have thy heart burning with zeal, to the consuming of soul depressing dulness.



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### DIRECTIONS

# AND INSTIGATIONS TO THE DUTY OF PRAYER.

### SERMON I.

2 THESS. 5. 17. Pray without ceafing.

ODLINESS is so sublime and \*\*\*\*\* divine athing, and doth so highly elevate the Believer that is endued with it, that by it he is admitted um-\*\* to that high pinacle of honor, and inconceivable pitch of dignity, as - to be made like unto God, and to have a glorious participation of his divine nature; so that we need not much Rhetorick to commend this unto you who have taked of the sweetness of ittfor Wisdom will be always justified of her children, Mat. 11.9. But there are some of you who savor not the things of God, and to whom these things doth appear but as some Eutopian sancy, and notions of a mans brain, who are not much in contemplation of these things. So that though we could speak upon, this subject, in such a manner that the giorious light of it thould furround us, yet the blind Dheart cannot see it, because there is a dungeon within: and till Christ open our eyes (as well as reveal his light) we cannot be enlightened by it. Directions and instiguions

But had we once as much divine understanding as to takeit up in its beauty and necessity, in it advantage and dignities, in its comeliness and equity, we should esteem it the principal thin which we have to do in all our life time & should dig for it as for hidden treasures Prov. 24. An there is no part of this royal and beautiful orna ment of godliness, but it may commend and in gratiate it felf to any who doth not close theieyes. And amongst all the beautisnl effects an parts of godlinels, this duty and grace of ptayer! not the least, and doth not a little commend it and though it appear sometimes little among the thousands of the graces of the Spirit, yet ou of it have come excellent things, and it hath no counted it presumption to compare it self with the highest and chiefest. It is that (no doubt) b which a foul is elevated to converte and talk will God , with the holy and bleffed Trinity : yea an that as often and freely as the Christian pleased for there is a door of accels standing always open by which we may enter in, and communicat an impart our thoughts to God, and to have his making known his mind to us. O! this is a di nity and a priviledge that hath been purchase unto us at an infinite rare and value even the pre cious blood of Chrift: for, no doubt, the door our access unto God, is through the ivail of he flesh. And were this more desply engraven up J. on our spirits, we should improve this digni is more : did we once believe the unspeakable hiel po ness of this duty of prayer, and the incomprehe li

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sible essence of God, that which we now neglett through ignorance, we should scar to meddle with it though a fort of reverence and fear, being a frayed to touch the mount, least me should be shot therow, and looking upon our felves, as unworthy to lift up our eyes to heaven, because we have re-

preached him so often.

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Now there are these two incomptehensiblei& cardinal evils which doth exceedingly marr and intercept the obedience of Christians unto this great and precious command of praying without ceafing, and they are these two, Atheism and Idolatry, too much confidence in our felves, and too much leaning to our own understanding, which is Idolatry; it being a visible breach of the first command, Thou shalt have none other Gods before me, Exod. 20.3. And too little confidence and trusting in God, which is our Atheism; imploying our selves in all, and imploying God in nothing : so that our blessed Lord may propose that inanswerable challang and question to many of us, Hitherto have you asked nothing in my Name, nc John 16. 24. And what is this practife, but an inji volving of our selves in that woful curse, Cursed sle be the man that trusteth in man, and maketh flesh 110 his arm, whose heart departeth from the Lord; Should the living seek the dead, and not their God, ri Fb mho giveth unto all men all things liberally to enfoy. U Jer. 17.5. Were we dwelling more under the ai spiritual impression of our utter inability & impotency to save our selves, & that compleatability & infinite power which is in him to help us,

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Directions and instigutions

But had we once as much divine understanding fil as to takeit up in its beauty and necessity, in it th advantage and dignities, in its comeliness and it equity, we should esteem it the principal thing fr which we have to do in all our life time & should re dig for it as for hidden treasures Prov. 24. An li there is no part of this royal and beautiful orna pr ment of godliness, but it may commend and in gratiate it felf to any who doth not close their ca eyes. And amongst all the beautisnl effects and in parts of godlinels, this duty and grace of ptayer i gt not the least, and doth not a little commend it, ce and though it appear sometimes little amongs la the thousands of the graces of the Spirit, yet ou m of it have come excellent things, and it hath no is counted it presumption to compare it self with co the highest and chiefest. It is that (no doubt) by m which a foul is elevated to converte and talk with tri God , with the holy and bleffed Trinity: yea and ins that as often and freely as the Christian pleaseth th for there is a door of accels standing always open in by which we may enter in, and communicat and us impart our thoughts to God, and to have him Jo making known his mind to us. O! this is a dig vo nity and a priviledge that hath been purchase be unto us at an infinite rate and value even the pre his cious blood of Christ: for, no doubt, the door of our access unto God, is through the ivail of him fish. And were this more desply engraven up Jes on our spirits, we should improve this dignit spi more : did we once believe the unspeakable high por ness of this duty of prayer, and the incomprehen lit

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Now there are these two incomptehensiblei& cardinal evils which doth exceedingly marr and intercept the obedience of Christians unto this great and precious command of praying without ceasing, and they are these two, Atheism and Ido-latry, too much confidence in our selves, and too much leaning to our own understanding, which is Idolatry; it being a visible breach of the first command, Thou shalt have none other Gods before me, Exod. 20.3. And too little confidence and trusting in God, which is our Atheism; imploying our selves in all, and imploying God in noh thing: so that our blessed Lord may propose that n inanswerable challang and question to many of us, Hitherto have you asked nothing in my Name, John 16. 24. And what is this practife, but an inig volving of our selves in that woful curse, Cursed lei be the man that trusteth in man, and maketh flesh re his arm, whose heart departeth from the Lord; should the living seek the dead, and not their God, hi who give th unto all men all things liberally to enfoy. up Jer. 17.5. Were we dwelling more under the inspiritual impression of our utter inability & imglipotency to lave our selves, & that complear abienlity & infinite power which is in him to help us, ile

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Directions and instigations we would bind this precious comand of prayer a a chain of gold about our neck &make it an orna ment of grace to our head. Pro. 4.9. We should cer tainly be constrained to cry forth, All that the Lor comands us me will do, Deut. 5.27. And pray that a there may be such a heart given to us, as to have our practise con espondant unto our resolutions O! What aglorious and unspeakable dignin suppose you it to be, to be dayly having your wall to in heaven, in thole beautiful streets that are all pa ved with transparent gold, and to be conversing t with him whole fellowship is of more infining to worth then all imperial dignicies? A Christian h that is much exercised in prayer, may have this with fay when he is passing dierow the gates of dead o to long and endless evernity, that he is now u a change his place, but not his company, Heave a may be to him but a bleffed transition to a money constant and immediate enjoyment of God. O'e what a bleffed day suppose ye it shal be wheny is shall be altogether without the reach of the necel. Ic fity of this duty, and noble exercise of the graces en prayer? For though it be a bleffed and most di fe vine exercise, yet it involves an impersection it ex its befom; and fo it muft needs pals away, who pr that which is perfect shal come, 1. Cor. 13. 10. 0 100 to be much in correspondence with him, and lith maintaining communió and fellowship with him se Ask of him and it were to the half of his Kingdon ple yea more, what soever ye ask in his Name, accor or ding to his will, and what he sees fit in his wosden set for your good, believing, he will grant it to you un Math. 21.22. and will not at all deny you.

We conceive there is not such a comprehenfive promile annexed to any duty as this : in a manner, it is the sweet compend and epitome of all Christian promises. What is included here? All things, no doubt, for your good are here included, and nothing of that kind is excluded. We confess, il our enjoyments were regulate according to our desires, they should come far short of that which we stand in need of, and much more they should come short of that which he is willing to give ; and therefore we are bleffed in this, that n he walketh not in his dispensations to us by n the rule of our desires, but by that precious rule of his free and condescending grace: for he is u able to give unto us exceeding abundantly above e all that we are able to ask or think Eph. 3. 20. If you would ask what is the great and eminent ex= ercise which a Christian ought to have while he y is here below? Believe it, I could give no answer el so suiable as prayer, this noble and precious exercise of this grace of prayer. And if it were asked di secondly, what ought to be the great and eminent by prayer. And if it were asked, thirdly, what it ought to be? It is only prayer. Prayer above all Withings, and above all things prayer. I mean true, in serious, sincere, and not hypocritical prayer: a on pleasant retiring and diverting our selves from all on other things, to wrestle with God: to leave our le servants and our affes at the foet of the mount, until we go up and worship God, and bury our 1

Directions and instigations idols under the vale of Sichem, and to wash on selves from our pollutions, when we go up to Be thel: to teturn from the consused noise of the mu titude of our affairs, unto the pleasant delightin iti whose seet is much heard in the streets of Ne Ferusalem, who in a manner, is ansicipating the time of his endless enjoyment of it, and who dayly bringing down heaven unto earth, or rather the elevating himself towards heaven, hearing of sure P an endless command as this, pray without ceasing Rom. 20, 12.) is constrained 10 cry forth; Lord what is man, that thou should be mindful of him Or the son of man, that thou should visit him & the P, thou hast so highly magnified him? Plal. 8.4. I con th ceive, it a Christian would look upon all his de to ties of Religion under a right notion and appupe hension, certainly he will rather take them upusin his dignity, then his duty, and rather as the fingifo far tokens and fignifications of the infinite responser and love of God towards him, then any way give f and commanded him; Seeing by the practice the them we should testifie our thankfulness & obigor dience towards him , lurely it were our servitudeve and not our liberty to be fred from this bleffed out glorious yoke of his commandment. O! what bondage were it for an immortal foul, not alwayers to beliving in a direct line of subordination en him? But anstural man hearing of this decima and command of God coming forth, Pray willip out reasing, will cry out . This is a hard saying u who can hear it; feb. 6.60. We cught to hour

to the duty of prayer.

to be subordinate to God, and in subjection unto nothing which may hinder our subordination to him, and to make use of all things in subordination unto him: And he who accounts the service cof the Lord a weariness, and doth fnuff at it, as it were; & who never knew what it was to be bound in spirit, till he go to prayer : believe me, that man is not much taken up in the obedience of this noble and most excellent commandment.

Pray without ceafing.

Now being come to the words, having spoken st large of that radical and noble grace of Faith, we are come to speak of this excellent grace of Prayer: & I would have none of you mistaking he nature of this command, or excellent grace sor to conceive that the Apostle doth here so compendize and abridge Christian duties, as to con-Mine them within this one duty & grace of Prayer To that we should constantly and perpetually betaken up in this excicise, and so neglect the exercise Wef all other duties. No, surely, this is not the emeaning of the words : for the words going be: bifore the text may remove this mistake; Rejoice dever mere, 1 Thess. 5.16. but we conceive it holds dout thefe things to us.

First, that in all our lawfull diversions and in-Merruptions from this divine, exercise, & imploy. ment in this noble duty and grace of Prajer, we may be keeping our selves in a praying frame and isposition? so that when occasion presents it self to us, we may retire our selves from the noise of ur secular affairs, and converse with him: A

Directions and instigations practice much unknown to the most part of the Christians of this generation, who betwixt the times of their conversing with God, and their ad. dresses to his Throne, gives their hearts leave to wander after many vain impertinences, and to rave abroad in the path of their Idols, and to in tangle themselves with the affairs of this world; so that in (in a manner) they are incapacitated for this holy and divine exercise of the duty of prayer which doth require much divine abstractednes from the world, and the things thereof, and mud composedness of spirit; in which, our involvinge our selves too much in our affairs (that do but b the way belong unto us) doth so much interrup and hinder us : And this exhortation, Pray with our ceasing, holds forth unto us that there is no condition, nor estate of life wherein we canb to placed, that excemeth us from the necessity an pr obedience of being much in the exercise of the ca noble and excellent duty of the grace of prayer w For if we be under bonds, we must pray that # 4. may be enlarged : and if he lift up the light ye his countenance upon us, we must pray that I als may be helped to walk humbly with God, and the erect to our selves a dwelling in the dust, when I un

etedeth'to us athrone in heaven; and to be enal tha led not to ftir him up, nor awake him before unt please. God hath in the depth of his infinire wour dom and unfearchable love towards man, fo ord the

dered it, that continual dependance upon him pea is ou both our duty and dignity.

And then secondly, it holds out this unto our

that in the midst of all our business, and other affairs that we go about, we ought to be sending forth secret and divine ejaculations towards God; which practice was no mystery unto Jacob, for in the midst of his testament, having blessed six of his sons, and having other six to bless, he breaks forth with that divine though, I have waited for thy salvation, O Lord, Gen. 49. 18. Neither was this amystery unto godly Nehemiah, who while he was standing before the King with the cup in his hand, did pray unto the Lord in this secret & silent way, Nehem. 2.4. He prayed unto the God of heaven.

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And then lastly, this command and exhortation pray without ceasing, holds out this unto us, that we shal lay bold, yea more, that we should watch b to lay hold upon every opportunity for this duty of an prayer: yea more, that we should labor for all oc-H casions for the enjoying of this admirable dignity, e which is the scope of that noble command, I Pet. n 4.7. But, saich he, the end of all things is at hand; be ve therefore sober, watch unto prayer. A practice, valace! that is not much now in request, and that di the Christians of this generation do very much nl undervalue, and set at nought: and we conceive nal that which doth so much interrupt our obedience el unto this command of praying in publick, and in wour praying one with another, is either our Ard theism, or our pride, we being more astaid to m speak before men nor to speak before God, which is our Atheism, so that our silence is rather from

of our reverence of men, then from our teverence of God.

And

TO Directions and instigations And then our pride hinders us from it, we being at trayed least going about that duty, we discover our nakedness, & make our shame to appear: & in our impertinent denyals of our obedience unto this delire, we study to cover the matter with a pretext of humility, and to gain reputation amongst men that pride is hid from our eyes, and that we walk low, when in the mean time we fit on high places: And certainly that which doth so much n obstruct our liberty and our having access unto th God in our praying one with another, is our grea-A ter fear of these before whom we pray, then of him W whom we pray to: And, no doubt, the divine 10 impression of a Deity upon our hearts, would er much help us to get this overcome. Or it is out W pride that hinders us from high thoughts of God, & hinders & interrupts this holy & divine exer me cise of the grace of prayer, even our selves; which ma is the great Diana which we do so much adore : & about the adoring of which, and her filver thrine (lo to speak) so much of our talk & labor is spent tion we still proposing that wofull end in all our actions ons, the exalting of our felf, and attaining reputain tion amongst men; and therfore it comes to pall hind that there is little or no advantage tedounding ithis us by the exercise of publick praver : so that witan may fay that which one spake to another purpost duty Cum inter homines fui minor homine redivi; pinc we may say this, that when we have been among his Christias, we do oficimes return les Christian de for if in our praying one with another, we be a world

swered according to the idols of our heart, & had G

liberty of words, and perhaps some real access to the Throne of grace, when God lifts us up, we lift up our selves, being exalted above measure, and (scrififing to our own net, and making a fectet featt to our Dagon within the temple of our hearts; proving our selves to be but empty vines, bringing forth fruit unto our selves, Hos. 10 1. And hence it is (if a Christian will observe it ) that he doth not much a lvance in the work of mortification by his publick enlargements, and that the power of iniquity in him is not much restrained by these; but that presently after his weeping over himself for some short coming, some new tentation presenting it self unto him, envolves him in the like, or (it may be) in a worse sin : and ordinatily our publick enjoyments and enlargements are not constant & permanent, by our quenching his holy Spirir.

However, by the way we would say that which a Hathen said, It is much for a man to be as setious alone in the exercise of his mind & affections in pursuing after these duties, as when he is in company: And that which doth exceedingly hinder a mans obedience when he is alone, unto this command to pray without seasing, is either the want of a solid conviction of the necessity of this duty, or else it flows from a not being deeply convinced of the advantages that may be sound in this exercise of our secret retirements with God, and abstracting our selves from the noise of the world to converse with him. What joy in the holos of the ? What mortification of our idols?

What

What divine conformity & likeness to the Lords bleffed and glorious Image might we attain to by this? As likewise we may superadd this, the want of the solid conviction of these unspeakable disadvantages that are to be found in our woful neglecting and finful suspending of the exercise of this duty when we are alone, which are bell known to these which are most conversant with their own spirits: but sure we are through the flosibsulness of our hands, our house droppeth the. row, and our building doth decay; and we are be vi come remarkable servants unto our own lusts and corruptions.

Now is there any of you that at the very rea wa ding of these words, pray without ceasing, may no en retire himself, and judge himself eminently guil lig ty of the breach of this command and exceller W duty? That whereas Eliphas did accuse Jol flor Thou restrainest prayer before God, Job 15.4 irs furely he may justly charge it upon many; yea an after alace! upon the most part of the Christians win this generation, there are many, I fear, here, wi praj deth pass under the notion of Saints & real Chiof le flians, who never did much fludy to obey theur commnd: there are many here who need male much Arithmetick to calculat all their praymetic that they have powred out before his Throne Gren whether is your devotion gone? If David & Meek viel were now alive, would not their practice cow ha

demn the Christians of this generation, wholid

morning sat noon, & at the evening tide did well

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and at midnight did rise, and seek their Maker, who gives unto his own their songs in the saddest night of their afflictions? We conceive also, if Anna that precious woman were now alive (to whom that excellent testimony is given, Luke 2.37. She was a widow about four score four years, which departed not from the Temple, but served God with fasting and praying night and day) might not the provoke many women, yea all men and women, unto an holy emulation in this so singular and divine a practife? Alace! there is none now a days upon whom so brave a testimony could be passed, as was upon her. We muft either conceive that the way to heaven is more easie then it was before in encient times, or else that there is not so much delight and solace to be had in him, as was before. Were we daily tasting of that pure river of life that flowes out from beneath the Throne of God, and of irs tweetness which causeth the lips of those that are a fleep to speak, we would be more taken up in giwing obedience unto this precious command of prayer. And if we were sleeping more in the bed of love, we would be less sleeping in the bed of se-Leurity: we would likewise imbrace more abstramaedness from the world, and more samiliarity mwich God. O! but our visits are rare, because we Grenot constant in prayer, and servent in spirit, Meeking the Lord. It is no wonder that we forget that an one he is, because it is so long since we did behold him: We may forget his form and divelinels, there is fuch a number of days and wo-Il space of time interveening betwixt our enyments of him.

Now we shal not dwell long in pointing out of unto you what prayer is, we conceive it a sweet of travelling and trafficking of the soul betwixt emptiness and fulness, betwixt wants and all-sufficial intency, and betwixt our inability to help our selves, and his ability to help us? the only depth calling of the other depth; or in short, it is a souls continued to the other depth; or in short, it is a souls continued to the souls.

Neither shal we stand in the proving of the sount oyou, that it is the duty of a Christian to be in much taken up in the continual exercise of the planty of prayer, the Text doth sufficiently provents: But we shall only for the more full clearing of this point out one place of Scripture, and that is in Eph. 6.18. where we are exhorted to pray with the all manner of prayer and supplication, &c. while for we conceive to be understood both of publick at ty private prayer, and that we should watch to the exercise of both these; and that we should not not in the exercise of these by starts and fits, but the har

Neither shal we insist long in speaking un over this what is the spirit of ptayer; We conceived that not stand in that promptness and volubilline of language that we use before him; for there within be much of that & little of the spirit; & upon then contrare, there may be little of that, or nothing Ball, and yet much of the spirit; yea, we are cerusoic

we should continue in them with all perseveram pin

as the Text doth clearly hold forth.

much languages for either in our presenting and s

pressing our grief besore God, our spirits siri

overwhelmed within us, and so troubled that we cannot speak, so that sighs or silent groans are rather our oratrie, then the multitude of words. So likewise in the exercise of joy, the soul is so filled, and in a manner, overshadowed with the holy Ghost, that the Christian is rape up in holy admiration and aftonishment; sothat in a manner, he loses not only the exercise of invention, but also the exercise of speech : He is so much taken up in gazing at that which he doth enjoy, and in a pleasenr beholding & contemplation of him who hath ravished him with one of his eyes and with one chain of his neck, so that we can speak no more, but beginneth to wonder, his tongue cleaveth to the roof of his mouth, and his judgement is so consounded with the inexpressable lweetness & glory of him that appeareth, and his affection doth so swell and run over all its banks, that in a manner, he is cloathed with a bleffed impossibility to have the use of his tongue, and therefore is beginping to admire that which he cannot speak : however, he that hath much of these things, hath nothing over : and he that hath little, hath no lack.

Neither doth the spirit of prayer consist in the faceness and eloquency of our dictions: these whings being rather to prove our selves Orators,

then such as pray in the holy Ghost.

But we conceive it doth more consist in the poice of the affections, then in the voice of words, and in having unexpressable and unutterable sighs and groans of the spirit, which is indeed that true pirit of adoption which he hath given unto under where

whereby we cry unto him, Abba Father, Gai. 46. If we spake no more in prayer then what our afte-dions and souls do speak, truly we would not speak much: if we spake more with zeal and affe-dion, that vain prolixity that we have in this duty of prayer, would be much compendized and

abridged. Neither shal we speak long on this, how much ic is of a Christians concernment to be convinced of the absolute neccessity of a Mediator, and ofa dayes-man that must lay his hands upon us in all our approaches to God. And truly we conceive il many of you were posed when last the deep im. pression of the need that you have of Jesus Chris (and of him that bath taken that glorious tittle & attibut unto himself, of being the Counsellor, If 9.6.) were engraven upon your spitits when y went to prayer, you should find it a difficulty if fall upon the number of the dayes: and I conceive that the want of the right apprehensions & up-u kings of God, and of our selves, is the reason when this great mystery & divine duty of the Gospelit wir, the imploying of Jesus Christ in prayer, is fe great a mystery, both unto our judgments & all ctions. However, know that this is a duty belowth ging both to your knowledge & pradise. Theres P many Christians who to their own apprehension un have made a great progress in the course of Chibe stianity, who yet may turn back & learn that grant and fundamental lesson to call on his Name. Sieal we are, were this more believed that God is a d 3 suming fire without Jesus Christ, we would el

be so presumpruously bold as to approach before God, eicher in publick or in private, without him who by his blood must quench this divine slame, and who must remove that Angel that stands with the flaming sword in his hand, marring our access to God: Christ must be to us, Melchisedek, a King of righteousnes, and of peace. He, no doubt, is that trysting place in which God & sinners must meet: he is that glorious ladder that reacheth from heaven unto earth, by which we must ascend up to God: his humanity (which is the foot of that ladder) is the door of our accels, by which we must ascend to the top, which is his Divinity. We did once by our iniquity fix a gulf betwixt God & us; but Jesus by taking on him our nature, did make fa y a golden bidge over that gulf, by which we may go over, and converse with God.

if

And first, surely want of the convictions of this, doth make us come with less cofidence unto him; for upon what can ye build your hope, except it be eti upon that stone of Israel, and on his beloved Son in In whom he is well pleased? Matth. 3.17. We ought to is test upon him who is that Immanuel, God with us.

2. As likewise the want of this, is the cause of afi : lo the little reverence that you have to God in your en approaches unto him: for did we once take him up fior under this notion, how inacce fible God is except The be made accessible by him who is the way, the gut ath, and the life, John 14 6. O! how would we Sar to draw near fuch a holy God!

3. And this likewise is the occasion of the little

an inability in our selves to do any thing : but all ou we are elosthed with a woful impossibility, att that word doth hold forth, Wilhout me, you can deo nothing. And certainly the lower we will descenth more fit to receive this divine influence from hinice

by which we are capacitated and rendred able to h the doing of every duty. We must likewise mal ye use of Jesus Christ in all our approaches un he God, as one befor whom all our prayers must he accepted before him. The sacrifices of Judah caring

not come up with acceptance upon that gold dif

to the duty of prayer. Altar before the Throne, except they be presented by him who is that great Master of requests. This is clear from Rev. 8. where (by the Angel that is spoken of there) we understand to be the messenger of the covenant: & by that incense, we unders stand the merits of Jesus Christ, which is that pretious vail that is spread over these sinful imperfetions of our duties, which they must be mixed with, before they be an acceptable savor unto God.

O! how doth he abominate and abhor all our rayers, if they want this precious ingredient that weet-smelling incense, the merits of our blessed Lord Jesus Christ! It is he that doth remove all hehele rovings, and vain impertinencies of ours, hat we have in the exercise of that duty, & doth effent them in a more divine frame and contexwere. He reduces them into few words, and makes them more effectual for the obtaining of our reon uests. If the consideration of this were more with ni. O how would it make Jesus Christ more preallous in our eyes! As likewise it would discover , no us a more absolute necessity, in having our cours to him in all our approaches to God: Such cen the depth of the unsearchable grace of Christ, D e the of his infinite love towards, sinners, that the hinice of complaining on them was never heard lest heaven. Christ he never spake evil, but almalyes good of believers before his Father, notun hetanding he hath oftentimes spoken reproofs ifthemselves: this is clear from John 17.8. where old disciples unto the Father, he doth exceedingly

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commend their saith and their carriage towar him, and saith: They bave received me, and ha known surely that I came out from thee, and the have believed that thou didst send me; and yet John 14. 1. he doth challenge their unbelief: to one speech he directeth to God his Father, at the other he directed unto them. Love, in manner, doth silence all the noise of complain with him, and maketh him alwayes breath a love in his expressions of them before the Through will whiles speak roughly to believers here themselves; but to say, with reverence to his bled Name, he never telleth an ill tale of the behind their backs.

But now we shalinsist a little in pointing what things are convenient and sutable for Christian to exercise himself into, before he shout this divine and holy duty in conversing speaking to God.

And first, we think a Christian before he contains and take upon him this holy and divine exercise of meditation, not only of the inconvable highness and dignity of that glorious inexpressable person with whom he is to convable also upon the inconceivable baleness and ness of himself; so that the consideration of highness of the one, he may be provoked to trence, and by the consideration of the other may be provoked to loathing.

2. A Christian before he go to prayer, the study to have a deep impression of these

havion of to God, and to have them engraven in his thais heart: and truly we think the want of thisticulation of the truly we think the want of thisticulation of the world evil of lying thento the holy Ghost: for we complain in prayer, and personate or counterseit resentment for these in things which never before was the grief of our laithearts. Oftetimes we speak many things with out holips, ere we study to have our harts endyting these troughings that we speak. And likewise in the exercise of blessing and praising him, from the consideration of any great or desirable mercy, we do the personate and seign joy from the consideration of

these things, which before we never made the ngunatter of our joy; because they never were much force matter of our consideration. It were (no e happubt) the great advantage of the Christian in agene exercise of prayer, to be much taken up in

the o'e ience of that command, Eccles. 2. Be seeded rash with the mouth, and let not the heart be exercistly to utter any thing before God: for God is in the haven, and thou upon earth; therefore let they words const sew. Seldom doth the Christian talk to speak ious ith God, but if the had as much grace as to reconstruct upon it, he may be convinced that he is utandering things that are not fit to be spoken to God. and to be studying that divine abridgement to our to trayers, which (no doubt) would make us to the leak nothing before him, but what our hearts

oth endite: there is something of this holden it, but in the practise of David, Psal 45.1. where he seems inner with that, My heart doth endite a good

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and then he tubjoyns, My tongue is a

commer of a ready Writer. Our oratty might be

him e renned and confined likewise; and it would

be more essectual for the obtaining of our de

fires, if we were studying this. O thatour hear

might speak more in prayer, and our tongues less

We through the multitudes of business, product

multitudes of dreams to our selves.

Thirdly, this is likewise requisite for a Chi Rian before he go to prayer, to be studying hol ness, to be endevouring to have these filthy gat ments wherewith he is cloathed, changed: with change of rayment, he must put off the shoes; his seet, because he is to go to stand upon an his ground. This was the commendable practise that holy mon David, Pfal. 26.6. I will washing hands in innocency, then I will compaß thine all O Lord. This is likewise clear from Exed. 30. 19. where Aaron, and the fons of Levi, were wash their hands and their feet in that bran Laver that did Rand betwixt the Tabernach the Congregation and the Altar, when they cannear to minister or burn offerings by fire unto Lord. We must likewise endeavor much to spo bolize that pradile, and to have our selves walk in that Laver of regeneration, and in that he eious sountain that is opened in the honfe of Dange for fin and for uncleannes, Zach. 13. 1. below we enter into the Holiest of all. What of c ment is so surable for one that is walking unto higher Palace, but that glorious ornament holiness, without which we are rendered und

ceptable to God, and with which we may with confidence, and boldnels, go and lerve him in his holy Temple? No doubt, if the deep impression of that absolute holiness, and purity of that Mejesty with whom we are to converse (when we go to prayer) were engraven upon our spirits, we have should fludy to be like him? for the soundation of friendship and fellowship, doth somewhat stand in a similitude of natures, and in some conformity one with another.

And lastly, when a Christian is going to pray-wirer, he ought to be much in the consideration of es that advantage and dignity that is to be found in the exercise of this duty, this would make us more ile ordent and serious in the study of the former; and Intentales we superadd this to the rest, we cannot long all continue in a constant endeavor; after the attainent of these three former qualifications, who are en equired of one that would approach unto Godi

Now we shal shut up our discourse by speaking achalittle unto this, what ought to be the sweet comcapanions of a Christian that is going about the exnto reise of this duty, in a serious, and not in a hyo spocritical manner.

wall. He would study to have his spirit under the nat Meep impression of a Deity; and take up this, that Dane is talking with one, before whom Angels (these bestorious and excellent spirits) doth cover their at offices with their wings: which, no doubt, doth nto bint out that holy reverence that they have of men m: their long familiarity and constant converdung with God, hath not removed that due and

convenient distance which they ought to ket with him: And certainly were he known to us b none other Name, but by the Name of bein merciful, yet ought we to fear the Lord, andh goodneis. O! how much more he being ma known and revealed to us by that great & terrib Name Jehova, by which he is exalted above Names that is in Heaven, or in Earth? Phil.2. And by which is pointed out that infinited stance that is betwixt God and us. No doubt, the impression of a Deity were with us, it won remove much formality that we use in prayer; would likewise remove much of our misbell that we have in all our approaches unto him, we we afraid lest that woful inscription that Paul discern to Beengraven on an Altar at Athens, the unknown God, were found on us. Alace!Il it may be engraven on most part of our devotion and likewise that wherewith Christ did challen the people of Samaria, he may challenge many us, John 4. 23. And it may be written on practise, ye worship, ye know not what; we are those who bless an Idol. And no doubt, such crifices as these are, as if we were offering swip blood, and cutting off a dogs neck, which are mination unto God; Esai. 66.3.

II. That should be the sweet companion of Christian in this exercise of prayer, the excellence of humility: we must put off our of ments, and cloath our selves with sackcloath, spread ashes upon our head, when we begin speak to him. He that sits nearest the dust

from

nea est the Heavens. We mutt be walking under the impression of this, that we are not worthy of life up our eyes to Heaven: And with holy Abrabam (upon whose effigy this was engraven. James

2. 23. That he was a friend of God) when he be
ib gins so talk to this glorious and incomprehensible

Majesty, in a manner, he conceived it to be pre-2 sumption, Genes 18 17. Behold now, saith he, I ed bave taken upon me to speak unto the Lord, which am but dust and asher. He dorn prefix a note of admiration, behold! importing so much, that it bel to fo high a Majesty; or for fo finful a creature to open his mouth unto so pure and spotless an one 3 Is, Throne; and, no doubt, were this more our exer-!Il dise, we might be receiving many remarkable otion unifications of his respect and ove towards us. alle What is the Royal gift which he giveth to these an mar are humble! Grace. For as the Apostle saith, on James 4.6. He giveth grace to the humble, &c. His e allove is seeking the person that sits lowest, even uch st the waters do seek the lowest ground. hat is first in his own estimation, is last in the ere Aftimation of God: but he that is last in his own stimation, is amongst the first in the estimation ion God. Therefore, no doubt, that is a suitable xcelloathing for a person that is to go to the Court ur of Heaven, which the Apostle Peter doth thisquire, 1 Per. 5. 5. Be cloathed with humility. begin! but that woful evil of pride which dotheiust arise from our ignorance of our selves, er

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from our ignorance of God, doth both obstruction our accels unto him, and the return of our prayers. If we should give a description of the person that is admitted to detain Christ in his galleties we could not give it in more convenient and suit able terms not this, that he is a humble and consider that the is a humble and consider the same of the convenient and suit able terms not this, that he is a humble and consider the convenient and c

III. And a third sweet companion of a Chi

trite fpirit, Ifai. 66.2. and 57.15.

Rian in the exercise of this duty of prayer, is fail and confidence in God; that we have to do will one who is the hearer of prayer, and who is willing to give unto us all things that we defire, if wen in faith: for we must exercise faith, not only up his promises, but likewise upon that glorious a incommunicable attribute of God that is give want of this, maketh us come little speed: we think likewise, that the want of this doth mit us live so little in expectation, and wait with ! tience and hope at the posts of his door, untillip receive a return. Is it any wonder that our pray for be as the beating of the air, and the powring out b some empty mords, if we be not convinced in this that he is not like unto us? God is not like Buo who because of sleep, or some other busines cannot give present audience to our desires, A that we need not be constrained to cut our selver with knives, or to leap upon the Altar, to provoke him to cause fire to descend upon our All to burn our drowned sacrifice; he is able to grand audience to us, as if there were no other a

imploy him. Multitudes of supplications will

no interruption unto the audience of our desires; he hath that Royal prerogative, and eminent exfor cellency above all Judges of the earth, that he can
in take in many bills at once, which is a demonstraun tion of the omnipotency and infinite understancon ding and knowledge of God, if that word, Matth,

21.21.22. were believed, What soever you ask in
this prayer, believing, you shall receive it. O! now
sai would we study to have this necessary and sweet
with companion of Faith going alongst with us in all
lin our prayers! And as James speaketh chap. 1.6.
en He that asketh, let him ask in Faith, for he that waup wereth and doubteth, is as the waves of the sea, and
sa can receive nothing.

give I V. A fourth sweet companion in the exercise ayo of prayer, is fervency. Can we live under such a wofull delusion, as to conceive that God heareth ma those suits and petitions which we do scarcely hp hear our selves? Can we have much zeal in proilli poling our delires, when we do it with fuch a woray full indifferency? We have the example of that ou holy man David, to commend this unto you, Pfal. nt 39.12. where we may behold a glerious gradari-Bron and climax: for first, be lays, hear my prayer; find and that not being sufficient, he doth ascend one es, Rep higher, and saith, Hold not thy peace at my selvery; that voice being a little louder then the to proice of prayer: and yet again, he ascendeth one Altep farther, and saith, Hold not thy peace at my ogrars. These silent cryes, the tears of a Christian, her ave most Rhetorick, and the loudest voice in will aven: These sweet emanations and flowing

out of water from that precious fountain of a con trite and broken spirit, they do, no doubt, alcen high, and have great power with him who is de mighty Jacob, in a manner did hold that Ango that wrestled with him with no other cord , bin with the cord of supplications, as is clear from Hof. 12. 4. and in Gen. 32. 26. Did ever yop eyes behold such cords and ponds made of tean No doubt, these are of a beautiful frame & con texture, and of infinite more value then the mes precious and rare chains that the greatest Printe in the world doth wear as ornaments: And this the want of this doth proceed from the want I the solid conviction of the absolute necessity and we stand in of these things : for as one said we strong necessities, make strong desires, As also doth proceed from the want of the confiderativ of these precious excellencies that are to be had it these things that we ask. The eminency of thing dothencrease the vigor of our pursuit aip it, and maketh us with seeking of it, mountain with wings as Eagles, over all these difficulties that ly as impediments in our way: ought were to be emulous of the practice of Ninive, of when this is recorded, that they cryed mightily to G Jonah 3. 8. we think many Christians of this neration (because of their wolul remisnels coldness of affection in proposing their defut may be constrained to mourn over all the mournings, and pray over all their prayers.

Now if a Christians heart be the Temple the holy Ghost; O!how ought he to pray! For

10 the duty of prayer. the diamond which the Apostle puts in the upenhot of all the graces of the Spirit, Eph. 6. 18. and Anfter which he exhortetha Christian serior fly to ospursue. Oh! I think it is a mystery that we canbnot well take up : but these that are most in the roexercise of it, can best relolve it, and take up its yaprecious effects; But believe me, I think it is one anof the most dark mysteries that is to be found in cathe practice of a Christian, except he in whom is mod the treasures of wisdom and knowledge, douninstold this one divine sentence, Pray without ccafing; trii shal always remain a mystery to our obedience. In It is a question, we consels, that is sometime thdifficult to determine, whether some duties of a we Christian that are commanded to be done by us, allibe more my flerious to our understanding to take rativo the nature of them, and what is commanded and in the lively and spiritual exercise of such a duty? y Dr whether they be more my fterious to us in our apractice and obedience; We confess, it holdeth unmor alike in all things, it being more easie for us

culto know, then to practice many things: but we ve conceive it holdeth out in some & even in those whethings and duties that are most obvious (as we Genceive) and that have left of the my Reriouf-

his sels of the Gespel engraven upon them, &c.

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#### SERMON II.

I Thest. 5. 17. Pray without ceafing.

I T were for our great advantage to be much it ken up in a ferious and divine confideration that most sad, but most true saying, That there i many called, but few chosen; yea, if there we but one of each twelve that are within this how to day, to whom Christ thus (sadly) show ipeak, One of you will betray me; ought ye not to be put to a holy inquiry and fearch, and fay w to him, Master, is it I? Master, is it I? and to exceeding sorrowful, untill that concerning qu stion be determined unto you? How much mo ought ye to accomplish a secret and serious sean to know whether or not ye be written amongst living in Jerusalem, and have passed from deat life? Seeing, alace! I think it is more probab that if precious Christ were to speak to en twelve that are within this house, we are all ven of you that shall betray me, and only one p1/3 free. And, O that the number of those are to betray the precious Son of God, were red sed to so few, though indeed these be many!

If he who seeth not as man seeth, who reproduced after the hearing of the ear, nor after the see of the eye, (who can reject an Eliah, the more in show and appearance, and can choose a fin

- ling like David) were to come to give his verdict, and pass his sentence on all of us that are here: Ah! upon how many of our sore-heads might he engrave this dreadful sentence, Mene, mene tekel upharsin: thou art weighed in the ballance, chi and art sound light! I am assaid that even some ion Professors (who have a form of godline &, and yet re have not the power thereof; and are like those painwe full of dead mens bones:) he shal reject their conhou fidence, and cut off their hope as a spiders web. Renotiligion that is pure and undefiled, is another thing y when we take it to be. We must not go to heaven d to in a bed of roles; we must strive and earnessly contend to enter in at the strait gate. And if ye would have a description and definition of those that are shut out from the presence of the Lord, who are of that wosul number, to whom Tophet is ordained of old, the Psalmist give that description be them, Ps. 14 4. They call not upon God.

But if ye conceive that this is the description

o est these that shal be eternally secluded from Gods elence, that they pray not unto God, ye will are link that ye are not of that lifte: for who is to me furd (lay ye) that will not pray to him that is of leading they, and pay that due homage unto him.

e reatho is the Creator of the ends of the earth?

But unto such Atheists as these, I shal propose producte four things; which if you be not able to give e se positive answer unto, be perswaded that ye nea few what it is to pray unto God, so as to on his holy Altar.

prayer upon an internal principle of love, and the grace of Christ constraining you! Are there me many of you, O Atheists! who doth not know what this means, to have the precious bonds love constraining and imposing a blessed necessary upon your hearts to converse with God prayer? Did ye ever know what it was to be your sacrifice to the horns of the Altar, by the confolious?

II. Did ye ever know what it was by praye to attain to more conformity with God, and crucifie your lusts? There are many, and I m say, some professors, to whom this is a myster through sasting and prayer to crucifie an idole lust. It were good ye had a holy jealousie of your selves, that you are in bonds of iniquitand gall of bisterness. The most part of our me tissication is rather by consent, then by constrain our idols doth rather go our, nor are cast out selse our idols dieth rather to us, then we die them. Hence it is, that oftentimes after he he samished our Gods, we sit down and bemoand selves over the graves of our idols: and as wid lamented over Absolom, so do we over lusts.

III. Did ye ever know what it was to diff guish betwixt absence and presence? When ye meet with such a place which ye might Peniel, that you had seen God sace to face; in another place you might have said, Ha did turn about the face of his Throne, and did o bemself: with a cloud, lo that I know not whereto

Alon, which I conceive may not only convince of prophane Atheists, but also some who have a show tell of Religion: Did you ever know what it was to od sit down and lament over absence from Christ, bit and think it an importable want? Oh! where is con the exercise of the impatient grace of love now.

gone? O! but Christ may live long in heaven, syt before the most part of us give him a visite! I

ind fear he vilice us, before we vilite him.

And now, O Atheists! examine your selves she by these, and be persuaded, that if ye know not do what those things mean, ye are yet strangers unto e or the spiritual exercise of this duty of prayer: and iqui all your prayers that ever ye have spoken, have me been but as a smoak in his nostrils, and a fire that that burneth all the day. Believe me in this, O man ut, of the world! that in the day when you shal so die lemnly appear before God in the valley of decision, e h this shal be a great Item of your dittay, that you have ass prophaned his Holiness (which you pretend to yet love) so much. O that all of us were not almost,

but altogether personaded to be Christians. Seeing diff Christ doth offer that precious dignity, to make hen us not only sons in law to a King, which ought not ghe to seem smal in our eyes; but allo to make us Kings ce and Priests unto God? can we resule such an offer Ha at this? Might he not summond the heavens and the earth, and angels, and our brethren who are

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now above to behold a wonder? year and no dould
it is a wonder that any of us should slight such a
offer?

Now if any of you would ask at me that que Rion, what is and should be the native exercise of a Christian while he is here below in the land of his exile, and a stranger from his fathers house! Whether he should exercise himself in singing, of in praying? We answer, that prayer is and should be the main exercise of a Christian, while he is here below in the land of his exile, and is a stranger from his fathers house, when the promises an not yet accomplished, nor all the prophesies sullfilled. We confels, the exercise of joy and rejoy. cing in God ought to be a necessary duty and excercife of a Christians We may fing the longs of these excellent Maricians, and heavenly Harpen that stands upon the sea of glaß, having harps in their rands. And our songs which is here below, is only different in degrees; their longs are of higher key, and our longs are of a lower key divine art, for we often-times spill our songs in the finging of them : as likewife they are more constant in that blessed exercise, but alace, we are oftentimes constrained to hang our harps on the willow trees, while we sit by these rivers of Baba But if we would praile more, we should praise more: and if we did pray more, we should prain more. O! but prayer would surnish us matter of new songs every day: and if we were much that exercise, we might have that bleffed Plate praise unto the Lord I think a Christian may examine himself by this unerring rule of his growth in grace, he may know it by the exercise of secret of prayer: this is the pulse of a Christian, by which be may know his con litution: and the flow beaet sings of the pulle of the Christians of this geneneration, doth prove this unto us, that grace is in remarkable decay; it is groaning within us as the groans of a wounded man, O! but if we were more obedient unto this precious command, Pray are without ceasing, our grace might be more vigoull pous, and our bed wight be green, and he might be bringing sorth fruit, even in our old age.

But now to that which we shal insit mainly up-

s donsin going through this duty and grace of prayer (beside these things that we spoke at the last ocest cosion) viz. what are these strong impediments &
obstructions that doth impede & hinder a Chriof hians access unto God in his secret retirements in
prayer? If we were asked at, When did we last
selected behold him? We may say that which Esther spake that to the servant of Mordecay; It is thirty dayes since is in did behold the Kings face. But, alace! our lot lamentation and detection from God, may afall tend to a higher pirch; yea, it is many thirty
about the great strangers in Heaven: and though we prahould be eternally so, we could not debate with rais Justice.

The first impediment that obstructs a Christias liberty in having accels to God in his secret

fall

devo-

Directions and infligations devotions, is that woful and carnal design whi he doth propose to himself in the exercise of th duty: we are low in our designs, which mak us low in onr enjoyments; this is clear Fames. 3. where this is given as a reason why we do n receive that which we pray for : We ask amiß, spend it upon our lusts, We pray in secret that w may be more fitted to pray, when we go abroa and thereby get applaule : hence it is that lo muc of Christians pursuits are rather taken up in seel ing after the ornaments of prayer, then after th grace of prayer; rather to pursue after these thing that are adorning in it; then thefe things that a saving in it : and even oftentimes the Ministe of the Gospel have that woful end proposed themselves. How oftentimes doth our heart spes that which Saul said to Samuel; Honor me this d before the people and Elders of Israel? And think this an evil which Christians may east discern and take up, whether or not they do pr pose themselve as the last and ultimate end of their devotions? And one that hath this wo qualification, he doth resent and grieve more his publick Araitnings and bounds, then for the which he bath in private. Are there not me of us here who will tile up from secret prayer u der the undeniable convictions of much diffan from God, and yet never know what it is to be anxious thoughts about it? O! when did sence from Christ in our secret retirements, ma of love, whether is it gone? We are sick u hid death of imaginary health; and we wish that that the fickness of love were more epidemick and univerake fal in those dayes, which were not a sickness unto es death, but for the glory of God. And in our pubnelick Araitnings when we converte one with ano-B, ther, how much will we grieve and repine, though st wire confels thele are rather the grievings of our roatpride, then of our love; rather lamentations, be. nudcause of the loss of our reputation, then because of seelthe lois of our absence with Christ? One that er thath this woful qualification of proposing them: hingelves as the end of their devotions, they may likeat awife know it by this, that when they are straitned istein their publick approaches to God, and when os sedishers are enlarged, they envy and fret jahey are spearather indued with envy, then a holy emulation; his diwhich proverh unto us, that we are not great in And he Kingdom of heaven, because we are not much eaffaken up to glorifie God, which hath given such lo praises to men : but we sit down at his wife and wond of erful dispensations, that he hath given unto others wolfve talents, and to as but one; so that oftentimes ore we are provoked to that impious course, as to or thoind up our talent in a napkin, and to dig in the et maurch, and hide our Lords money. Studying by that yer wractice to appropriat the estimation of humility iffamnto our selves, when we cannot get the estimato be on of one that is eminent in parts and abilities, did hich doth oftentimes provoke God to take that ts, mom us that we seem to have, and to give to him. sickwat hath more, so that he may have abundance. One sick what hath this woful end, himself, as the end of all

Ah! the real and spirirual exercise of that do ty, it is far gone into decay! There is not one mongst a thousand that doth study earnestly aff ir. Think ye to pursue and win God by yourk bloffoms and florishing Rhetorick, gallantness finencis of expressions? Will not he who is in nice in understanding, laugh at your folly? An ye to perswade a man? Are ye not rather to pe swade God? Ye may likewise know it by the whether or not ye propose your selves as the and ultimate end of all your devotions, and il when ye have most enlargements and access un God in your lecret retirements, and ye defire cover to have manyest spectators & auditors ; so they may pas that testimony, on you'l ye are men greatly beloved of God, that doth reco such singular testimonies of his love, and of respects: but wo be unto you that are such pocries, who covet the greetings in the markets the uppermost rooms at feasts, desiring to become of men Rabbi: Verily, ye shal have your rem When he that is first shal be last, and he that i Ih al be first. When that proverb shal be take thover you? How art thou fallen from heaven, O Luise fer ! son of the morning? When satan by his wathil that draw gliftering ftars down out of heaven propowatds the earth, And we think this woful evil ayof proposing our selves as the end ofour devocomions, doch not only obstruct this grace, but likeatomise when we attain to it in some measure, it mobreaks it off. It is certain that when a Christian thenth most nearness with God, and is, in a manner, lifted up to the thrid heavens, then he doth at dreceive great liberty of expressions, winning to onelome high and eminent conceptions of God, and y afforme significant expressions of his own misery, urkhen our pride caufing us to reflect upon what we nelbave spoken, do much quench our holy slame of is inteal and love: we study to have expressions in ? Nour memory, that we may express them when we to peome abroad, rather then affections in the heart; y thad this bath obstructed many Christians of prethe bous enjoyments, and doth prove this eminentnd in to you, that ye are more taken up with the exels une stions of your enjoyments, then with the enjoyfirements themselves. We confess there are some rs, who are more rude and gross in their carriage, outho go about this exercise of prayer, that thy recordy take advantage to fin with more liberty, and d ofth fewer challenges? like that adulterous wouch mentioned in Prov. 7.14. 18. who after that ketse said, she had peace offerings with her, and becker she had payed her vows, she inferesh this. remet she would go and take her fill of loves, and sohat in her self to the morning. Your prayers, O A-take lifts! are always an abomination in the fight of the Lord: O how much more, when ye brithem with such a wicked mind! How will you hide your fins with such a covering? O take her to your spirits, lest ye deal treacherously with God. There are many of us that prays like Saint but we walk like Devils. Surely one that heard pray, might prophesse good things of us; but our life may find their prophesses sall in the actions.

complishment. There is a second impediment that obstruct Christians liberty in the exercise of prayer in h secret retirements, which is that woful formali and indifferency of spirit that we use in the exe cile of our secret prayers: The most part of usa ignorant what it is to cry mightily to God, who we are alone; and to wrestle with him, were it un the dawning of the day, till he bles us, that we me indeed be Princes with God; that by these th hands we may lay hold on him, Faith and Lov Love lays hold on the heart of Chrift, and Fai lays hold on his Word, and by it detains him his Galleries. I may speak this to the shame many of you, that it were you advantage to be serious in speaking to God when ye are alone, ye are lerious when ye are in company. A He then did observe this, and therefore did presi upon all to whom he wrote, That they show beware of wofull indifferency. And we confe this wofull indifferency of ours, is but an volving our selves in that curse, Cursed be

man that hath in his flock a mile, and vowethi

sacrifiseth unto the Lord a corrupt thing. Own

brill precious Christ should propose that unanswery ble challenge to many of us who are here, Are here consolations of God small to you? Or is there with ny fecret thing with you, that ye do fo little purin the after these things? We contess, our formality rd and woful indifferency, doth much proceed, either out from the want of a solid impression of a Deity ne a pesore whom we pray; or else trom the want of a picicual conviction of the abiolute necessity of uchele things that we pray for. Ye formalifts, whose in honstant practise it is to be formal, by your fornalitablity ye make your bonds stronger upon your exepirits, and do wreath the yoke of your transgrefus sons round about your necks. These impertinent who wings of spirit that we have in the exercise of tun rayer, doth, no doubt, come from this fountain we may woful formality that we have in it: Fowls doth Love ese away.

The third impediment that obstructs a Chrihim ians liberty: We are not much taken up in imame loying of the holy Ghost that must help our into be mittes, and must breath upon our withered spione, ts; otherwise such dead bones as we are, cannot
press rit that quickeneth, a is clear in John 35. And
reainly except the North or South wind blow,
conse ripices cannot step in and he healed.
The wethe waters, we cannot step in, and he healed.
The but that word is a mystery to our practise
with the in the 20. verse of the Epistle of Jude,

There is this fourth impediment and ob

which his bleffed hands doth pen.

resson which obitruds a Christians liberty and aclittles to God in his secret retirements and prayers, mon hat we are so little taken up in the imploying that Jelus Christ, as a Mediator in our approaches ly unto God. I think it is impossible for a Chriystelian to delight and enjoy himself with God, but he mitrough Jesus Christ, who is that vision of peace. I this Christians! through what door will ye enter tofte the Heliest of all, if ye enter not in through is pulim, even through Jesus Christ, the vail of his whalesh? In amanuer, he is the door of heaven, ny cond we must enter into heaven through that :Loor. Christ is that great Courtiour in heaven, rder whom we must have accels and permission . Thato the King. If any person dare adventure to he po to prayer without him, (who is that blessed verifyes-man betwixt God and sinners) he comes to Githout his wedding garment, and so that queconceion shal be proposed to him: Friend, how camest houghou hither? Or rather, O enemy! how camest thou ded other without a wedding garment? And be perne abraded of it, that ye shal remain speechles, not

nd of neing your mouth.

The fifth impediment and obstruction which of provinces a Christians liberty and access to God his secret retirements, Is the world entangled by Gress and engagements of heart that we have to

impertinent vanities and tritles of this passing ad not thing and decaying things of this life; yes the but the part of our hearts are married to the world,

nd ob to the things therof; and we think, and are

Directions and instigations pelwadad of it, that that doth exceedingly Aruct and mar our liberty and access to G This Divinity was well known to godly Day Psal. 66. 18. If I regard iniquity in my heart, Lord will not hear my prayer. Hearing and aco al hough they be not much different, yet always the last presupposern the first : and this Divin was allo well known unto that bleffed man t is spoken of in John 9. 31. And this we kn that God heareth not sinners; but if any man worshipper of God, and obeyeth his will, his heareth. I think those wofull and dreadful e that doth so easily belet us, doth exceedingly der and obstruct us to ascend in a spirirual de of divine and holy affection unto God: the most part of us are divided amongst mi even amongst so many lovers, that cannot vote and refign it self to God : every impertit Idol and lust, doth claim a right and relation to the foul, and then that obstructs a Christ liberty in his secret retirements. Oto ben in the exercise of this precious and excellents of faith, whereby we may purifie our lelvest all uncleanness of the flesh, and of the spirit, may be able to perfect holiness in the fear Lord. O can it be that such afountain, such a defiled and corrupt fountain that forth only falt water, can fend forth any fil precious, and foul-refreshing springs of living ter? This was a mystery and aparadox unit Apostle Fames in his chap. 3. 12. Can fig. bear olive berries? Or can an olive-tree bear to the duty of prayer.

Greately it shall alwayes remain impossible for us do both good & evil. Would ye know the live-art, which the Church of Christ must have, and accer members? It is to be cloathed with holinels? lwier, no doubt, that is the robe and garment with tivin hich we must enter into the Holiest of all? and

an they not that incite and provoke your defires to

e know after it which is so excellent and precious? can believe it, we are not able to tell the worth

, him it.

ul en There is this sixth impediment which obstructs gly Christians liberty and accels to God in his feal cher prayer, and it is that woful relifting and the wenching of the motions of the Spirit, that oftenmimes we fall into: hence it is, that when a Chrimothen doth go unto God, he is debstred, and his ertimeyers is thut out from God; and the reason of it rion's because he debarred God before: And this is hristmarkably clear from the Brides practise, Cant. be m'2. compared with the following verses; she held entethrift at the door, notwithstanding his locks vestere wet with the dew of the night, and his hair irit, sh the drops of the morning. But when she had ear Melelcended to open to him, he had withdrawn ain, inself from ther. O who would hold out such a hat secious guest? Surely it were a more sureable ny Mercile for us, that we should admire and woniving, and stand astonished at his low condescenk unit, that ever he should have condescended so n fige as to come unto us, rather then to requite brank marvellous and unfeurchable grace of his Directions and instigations towards us, after such a way, as many of us sully do.

There is this last impediment that hine Christians liberty and accels to God in his prayers, and it is that woful evil of pride wl with we are cloathed so much in our approx to God: we ought to bow our head seven tim wards the ground, when we begin to make ou proaches unto him, even unto him who is ter then all the Kings of the earth: Believe the grace of humility were more our exerci fecret prayer, certainly we should enjoy mo him then we do. This is clear in 1. Pet. 5. where he faith, God giveth grace to the hun but he resisteth the proud. And it is like wise from Isa. 57.15. though he be that high and One that inhabiteth eternity, and whole N is holy, yethe faith, I dwel in the high and place, with him also that is of a humble and con firit, to revive the spirit of the humble, and vive the beart of the contrite ones. And alch he be that high and holy One, he loveth one is of a pure and contrite spirit. O! might w alwayes lay, that we are not worthy that should even condescend so far as to come our roof? Modesty and reverence might ma admire such wonderful & precious visits: W is it, saith Elizabeth, that the mother of my should come to me? Much more may we whence is it that our Lord himself should

to us? We may challenge our selves, that ou

joyments of God are not more then they are

lo Now we shalfpeak, secondly, a little to you besore we shut up our discourse) how a Chrindellan may be helped, after his enjoyments in pras feer (and after he hath been admitted to tafte of when pure river that flowes out from beneath the coactrone of God) to rest in his love to Christ, and mest to stir him up, nor awake him before he our ase. We consess, it is as much difficulty (if is go more) to maintain communion with God, veillen it is gained, as to gain it when it is lost. ercish! but saran hath oftentimes catched much admotorage over the people of God after their en-5. Igments. When was it that John fell down to hum ship the Angel? Was is not when he had visect the Bride, the Lambs wife adorned? as is and for from Rev. 19.10. compared with the preceese Nig verses: and it is cleat again from Johns praand ce, Rev. 22.9. compared with the fore-going d contrds. And when was it that the disciples did and we, not knowing what they spoke? Was it not Talchoen they were upon Mount Tabor, and did see h one fashion of his face change before them? Mat. ght we 2.4.6. Though we confess we must give an that ulgence unto that, it was nothing but the ros come ugs of holy love that made them do fo; which, ht mate! is not much heard in these dayes; we rove its: Wa more impertinent manner. And we think a of my ristian after his enjoyments and enlargements, y we he especially to stand on his watch, and to pray sould he enter into temptation: for the stroke that har oudoth receive after enjoyments and enlargeey arenes, is one of the most discouraging strokes, 48

and most anxious that he meeteth with ; it hath been the occasion of much misbelief, and hath made his own to mourn, not only over the foundation, but also even to raze it down: arguing thus with themselves, if that when Christ was present with them, upon whom their strength was laid, they were led captive unto the obedience of their lusts, Rom. 7. 23. how much more Mal they be led captive with them, when Christ shal be absent and away? They have been put to. draw that conclusion, One day shal I fall by the hand of some of mine enemies. We should guard against such a stroke, because it doth alwayes almost make the Christian call in question the realicy of his enjoyments. It is hard for a Christian to receive a stroke by the hand of his iniquities after enlargements, and not presently call in que. stion the reality of them; yea more, to call in que Ation his estate in grace; for they do thus often debate with themselves: If it had been be wh visited me, would be not have enabled me to fingi new fong of triumph over my lusts? And alfoy would guard against it, because it is one of the most dishonorable indignicies and aff onts the can be put on precious Christ: and if there wer no more to provoke you to guard against it, ma de not be sufficient unto you that that strok which ye have received by your iniquities alm your enlargements and enjoyments of God, if be by your own consent (believe it, and be par fwaded of it) that in a manner, it faith this mu to you, that ye have preferred an Idolandio

to the duty of prayer.

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even to Jelus Christ? We think the fews preferring Barabbas before Christ, when the crown of thorns was upon his head, and when he was spitted upon and buffeted, it is not such an indignity and difgrace that ye put upon him, when ye prefer your lusts and Idols unto him, even when he is appearing with a crown of glory and majefly unto you, and with a robe of righteousness and of joy? O dare ye even in his presence preser any thing before him? Might not argels, and the fouls of just men now made perfect, and all that are round about the Throne, might not they all take up'that lamentation over you, Doje thus requite the Lord, O soelish people and unwise! And we think there are these three wofull evils that readily befals a Christian after enlargements and enjoyments that he meets with.

There is the first evil of security, Cant. 5 2. compared with the first verse where Christ when he was come into his gerden, and had gathered his myrrhe with his spices, and had catten his honey; comb with his honey, and had drunk his wine with his milk, and yet for all these enjoyments the Spoule was sleeping: As likewise in Zeth. 4.1. compared with the preceeding chapter, where the Prophet fell assepaster his enjoyments, until the Angel came and awaked him. Ah, we readily sheep in the bed of love land that hath impeded many excellent visits we might have. Ow bat a visit was that of the Spoule! Cant. 5.2. we may question whether ever she got such an one while

he was here below.

And secondly, that wotul evil of pride; as w certainly presupposed in 2 Cor. 12. 7. where le b Paul should be exalted above measure, through in aboundance of revelations, there is a messenger & k Satan sent to buffet him. O! but it is a dange nous exercise for a Christian to search his ow i glory. We confess we do not search to strengthe your own confidence, or our love; but to add or i to that fire of pride in our restexions upon of ielves: The wind doth lift us up on its wing and we ride upon it till our substance be disso wed.

And there is that third evil which is notio of. vious; but, no doubt, doth oftentimes befall th Christian, and that is self love, which oftentime he falleth into after his enjoyments; and this evil certainly doth break off many of our enjoyment to the diladvantage of the Christian, and hinder. him to exercise himself in that grace of true love which always we ought to be keeping in exercile because it is that oyl by which our chariot-wheel must move swifter, and be as the chariots of Ami. nadab.

Now for that which we proposed, viz. how Christian may be helped to keep his enjoyment which he hath attained to by prayer; We shi only propose these two things: 1. Bemuch in the exercise of watchfulness after your enlargement that ye enter not into temptation. And 2. be much in the exercise of humility, that when grace life you up, ye may not lift your selves. O but Christian that walketh always with his feet to

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wards the earth, and doth never mount an handle broad above it, he walketh most safely. I know nothing to keep your enjoyments in life, and to keep you from snares in your enjoyments, so ge much, as the grace of humility: but we need not infift long in telling you how ye shal maintain your enjoyments; there are, alace! so sew of them of these in these days: When were ye in heaven? Or when was heaven brought down to you? in a OU manner. If the most pare of us did now behold 9 Christ, we would not know him, it is so long fince we law him. O precious Christ! how much is he undervalued in these? days I think if such a supposition as this were possible, that if Christ would go down to the pit to those damnad persons that are referved in everlatting chains, and preach that doarine unto them, Here am I receive me, and ye shal obtain life; we question whether obedience or admiration would be more their exercife: would they not bind that command as a chain of gold abour their necks? But know it, ye that refule him now, ere long he shal refuse you. Oh! when shai that precious promise that is in Zech. 8. 21. be accomplished, And the inhabitants of one city shal go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also? O: (as the word may be rendred) continually. O! when shal such a voyce be heard in this city of Glasgow? Seeing our brethren above sing without ceating, let us pray without ceasing. And to you that prayer , I shall lay this word, ye that fervently pray without cea-

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fing, is it not long before ye shalling without ce fulling, and without all interruption.

## SERMON III.

s Theff. 5. 17. Pray without ceasing.

EAL godliness is so intire and undivided Rathing, and the parts of it are to intepart rably knit and linked one with another, and can. not be parted, that it is like Christs coat that we without secm, that it could not be divided; and ex cept the whole fall to us by divine lot, we can have no part nor portion in it: and were this mon folidly believed and imprinted upon our hearts the inseparable connexion and near cognation that is amongst all the graces of the Spirit, we should not be so partial and divided in our pur fuits after them, separating those things which be hath joyned together; which oftentimes is the occasion that our nakedness & deformity doth appears neither should we (if this were believed) be so foon fatisfied with our attainments; but (int mariner) should be entertaining an holy oblivion and forgetfulnels of all that we have purchased and put by our hand, and should be paffing forward to these things that are before, till once we attain to that stature of one in Christ. And till grace have its perfect work, and want nothing, we can never be constant. Amongst all the graces of the Spirit which a Christian ought vigoroully to put LUC

fue after, this grace of prayer is not amongst the least; it is that which keepeth all the graces of a Christian in life and vigor and maketh us fat and flourishing, and bringing forth fruit in our old age: and except the Christian be not planted by that wall, his branches will never climb over the wall. Who is the Christian that groweth like a palm tree, and doth flourish as the cedar in Lebanon? Is it not he that is planted in the house of the Lord, which is a house of prayer? And we conceive that the fundamental cause why grace and the real ex-4 erciss of Godlines, is under such a woful and remaikable adecay in these days, it is want of obean' dience unto this great commandment, Pray with 15 out ceifing. Weie we dwelling fourtie dayes in ibe (s) Mount with God, our faces should shine, and we 08 should be constrained to cast a vail over them Wese Mt. we entertaining a holy and divine correspendan-K. cy with heaven by this messenger of prayer, we be might be rasting of the first fruis of that Land a-2far off. Prayer is one of these faithful messengers and spyes which a Christian sends forth to view 6 the promised land, and which alwayes doth bring 1 8 up a good report upon that excellent and glorious 1 land. O when went ye to the brook Eschol by the ed exercise of prayer, and did cut down a branch Twith a cluster of graps, and were admitted to behold that land, which is the glory of all lands; in CC the midst of which doth grow that tree of life 811 which bears twelve manner of fruits every year? he O what a land suppose ye it to be, wherein are twelve harvests every year? Alace I we are

Directions and instigations Atraiened in our defires, which makes us Araitnesel

in our enjoyments. May not we blush & be ashath med that the men of the world should enlarge. their desires, as hell and as death, and shal cry wo Give , give, after these passing and transient vanimi ties of the world, and that Christians should nony be provoked to enlarge their desires, as heavenpor and as the fand by the fea shore, after these thing cei that are more high and divine in their nature cle and are more fruitful and advantageous in theiha enjoyments? We think ignorance is the cause ove our flow pursuit after these things, and ignorand bu

We did at the last occasion (speaking uporca thele words) speak somewhat to that which dopliting obstruct a Christians liberty in his secret retire to

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ments and converfing with God, fo that the doo fo of access is oftentimes thut upon him, and he had is not the dignity conferred upon him to enter intiff

the Holiest of all.

ho We spake likewise to that which was the bel of and most compendious way to maintain fellow C Thip and communion with God after once it W attained, that when our hearts are enlarged, we ar may keep our spirits in a tender and spiritual ar frame, we shal now in the next place speak a little te to you, how a Christian may be helped to know to the reality of his injoyments, whether they be th delusions, ye or not; or tokens and fignification ons of the Lords special and singular respect : and de before

repesore we speak of that, we shal premise these two

hathings.

First, that a man which hath but a common Work of the Spirit, and hath never been indued niwith real and faving grace, he may attain to malony flashes of the Spirit, and some tasting of the inpowers of the world to come; as likewise to the re-Receiving of the word of the Gospel with joy, as is reclear from Heh. 6.5. and Matth. 13.20. He may eihave many things that looks like the most heaevenly and spiritual enjoyments of a Christian: but we conceive that the enjoyments of these that I have but a common work of the Spirit, they are f not of such a measure and degree, as the enjoyments of the sincere Christian. Hence they are or called in Heb 6.5. but a tasting; the word is somestimes used for such atasting, as when one goeth e to a Merchant to buy liquor, he doth receive of somewhat to taste to teach him to buy: but that d is far from the word which is in Pfat 36.8. They u shal be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river lef thy pleasures. And from the word which is in Cant. 5. 1. Eat and drink abundantly, O beloved ! We conceive likewise that their enlargements and enjoyments which they have, the strenth and vigor of their corruptions are not much abated thereby, neither is conformity with God attained: Hence is that word, Matth. 13.20. Though they received the word with joy, yet the throns (which we do understand to be corruptions) they do grow without any opposition. Any that never

Lord is strength to the upright, &c.

That which, secondly, we shall speak of (before we come to speak how a Christian may be helped to know the reality of his enjoyments) helped to know the reality of his enjoyments) he this, That there is an enlargement of gifts, which is far from the enlargement of the Spirit, and de

to the duty prayer.

grace. There may be much liberty of words and of expressions, wherethere is not much liberty of affections. We think that it is a frequent delufion amongst his own, that they conceive their let liberty of their expressing of themselves in prayer, is enlargement: but we are perswaded of this, that there may be much of this, and not much of the Spirit, and of the grace of prayer (as we told before.) The Spirit of prayer is sometimes an impedement to words, fo that a Christian which hath much of that, may have least of volubility,

and of expression.

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But first, these enjoyments that are real (which indeed are lignifications of his love and respect to you) they do exceedingly move and humble the Christian, and causeth him to walk low in his own estimation: Hence is that word in the 2. Sam. 7. 18. 19. where David being under such a load of love, that (in a manner) he isforced to sit down, and cannot stand: He doth subjoyn that expression: Who am I, O Lord? and what is my house, that thou hast brought me hitherso? And also in Fob 42. 56, where that enjoyment which Job had of God, as to see him with the seeing of the eye (a fight not frequent lin thele dayes) he subjoyns a strange interance from so divine premises: Therefore, I abhor my self in dust and ashes: And in Isai. 6. 5 compared with the preceeding verses, where Isaiah from that clear discovery of God, as to see him in his Temple, he is constrained to cry forth, We is me, I am undone, because I am a man of unclean lips! It

were our advantage that when we are lifted up if the third heavens, were it to hear words that an al unspeakable, yet to cover our upper lip, and cry h unclean; unclean; we ought a wayes to fit nearly 1 the dust, the more that grace doth exalt us to head! ven : and we conceive that it is a most exellen ! way to keep our selves in life after our enjoy ments, to be walking humbly with God, and to know that the root beareth us, and not we the this effect upon them, it doth provoke them to more constant exercise of pursuing after God; their diligence is enlarged when they are enlarged: Hence is that word, Pfal. 116 2. Because God hath enclined his ear unto me (which presupposeth access) therefore will I call upon him a long as I live. It is certain, that if our enjoyments be real, they will be well improven, for this is a sweet fruit which doth alwayes accompamy them.

2. Ye may likewise know the reality of your enjoyments, by your endeavors to remove all impediments and obstructions that may interrupt your sellowship and correspondance with God, according to that word, Gant. 3.5. when after the Church did behold him who had been so long absent, she is put to this: I charge you, O daughters of Ferusalem, by, the roes, and by the hinds of the field, that ye stir not up, nor awake my beloved the please. I conceive this is one of the most certain demonstrations of the reality of enjoyments, when you are put to more carefulness and

Pu Tollicitude to have all things taken out of the way an that may provoke him to go away, and quench his cry holy Spirit. O! but it is a marvellous undervaril luing of the grace of Jelus Christ, to take such a latitude to our selves, after we have been en-

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3. Ye may likewise know the reality of your to enjoyments by this, when ye do attain conformity with God by your enjoyments: hence is that word, 2. Cor. 3 18. Whom beholding as in a glaß, the glory of the Lord, we are changed into the fame Image from glory to glory, even as by the Spirit of the Lord. Our corruptions must be abated, if we would prove the reallity of our enjoyments: for if we give them that compleat latitude which they have had before, we have realo to be suspicious & jealous of out selves; and we shal say this, Do not rest upon all your enjoyments that ye have here within time, as satisfactory; but let them rather provoke your appetit, then suffile your desires and longings. That holy man David knew of no beginning of latislaction, but when eternity should come; according to that word, P[al. 17.15. When I awake (that is in the bleffed morning of the resurrection) then Ishal be satisfied with thy likeness. Did David never find satissaction here below? All that he did receive, was but the streams that did flow from that immenle and profound fountain and sea of love : He did drink but of the brook, while he was here below, but when he was above, he was drowned in that immente sea of love a and there was abundantly satisfied Olet the

Directions and instigations the streams lead you to the fountain; and when wi are within there, ye may fit down and pen yello fongs of everlasting praise : these are but other vailley of Achor, which must be a door of hope, in have more entire and full enjoyment of him. In That which thridly we shal speak to shal ber u those advantages which a Christian may has he by the exercise of prayer, we may say this unit of you, Come and see, can best resolve the question be for those spicitual advantages which a Christia to may have in the real and spiritual discharge of the duty, they are better felt nor told. It is impossible sometimes for a Christian to make languaged n these precious and excellent things that he meet h with in sincere and serious prayer. The first ad n vantage, It doch keep all the graces of the spirit eo minently in exercise: it maketh them vigorousi and green: it keeps the grace of love most lively for one that is much in the exercise of prayer, he doth teceive so many notable discoveries and mi nifestarions of the sweetness and glory of God, & c most rich participations of that unspeakable de light which is ro be found in him, that he is con n frained to cry forth, Who would not love him the is the King of saints? O! when met ye with such an enjoment of God in prayer, as this P Did ye conceive that ye were cloa hed with at impossibility to love him too much? Or to love? him as he ought to be loved? And when did y conceive that it was ane absurd opinion that he could be loved too much? Hence these two still conjoyned rogether, Rejoyce evermore, and Pro without

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michout ceasing. And what is joy, but a fruit of love, or rather an intense measure of love? We monsels, it is a question that is difficult to determine whether prayer or faith do keep love most in exercise? We think love (whose toundation is et upon sense) is most kept in exercise by prayers hence it is when we are straitned in the exercise ni of that duty, and when he turns about the face of on his Throne; then love begins to langush and deis tay, and then that excellent grace of faith doth Me ftep in, and speake thus to love: Wait on God foe bla shal yet praise him; who is the health of my counteed nance, and my God. Faith can read love in his en heart, when sense cannot read love in his hands, nor in his face: but when he seemeth to frown, dor to strike, faith can make such a noble exposioution on such a dispensation: I know the thoughts ly of his heart, they are thoughts of peace, and not of mwar, to give me an expected end.

Prayer doth likewise keep the grace of mortifia cation eminently in exercise: Would ye know the what is the reason that our corruptions do sing so many songs of trumph over us, and why we are the so much led captive by them according to their in will? Is it not the want of the exercise of secret is prayer, and that we are not much taken up in immaterial ploying of the Angel that must bind the old Serty pent, the Devil, as is mentioned, Rev. 20.1 that ye bath that great chain in his hand. Hence Paul his hen his corruptions were awakened, and stirring within him, he knew no weapon so succeible for them as prayer, as is clear from 2. Cor. 12.7.80

62 Directions and instigations where the messenger of Saran wastsent to but him; it is faid, that he besought the Lord thrit that this might depart from him. And our bless Lord Jelus (speaking of the casting out of a devision he faith, Matth. 17.21. This kind geeth not on but by sasting and prayer. It is no wonder that tentimes we are led captive by our iniquities, a our lusts and corruptions mocking at our profell on, and scorning such weak and feeble builden we are, say to us : Can such feeble Fews as the ere, build such stately and glorious buildings in a day? But ye who are much in the exercise of it. dury, and who to your own apprehensions donot receive much victory over your lufts, while maketh you oftentimes cry forth, It is in vain me to seek the Almighty, and what profit is the that I pray unto him? (We confess, the small of cels that a Christian hath when he doth dischar this duty of prayer, doth sometimes confin him to draw that conclusion, I will pray no men ; We think the smal victory that ye obtain of ; your lusts, and the little increase in the work mortification, may proceed from the want ofth divine fervency and holy fervor that ye ough f have in your proposing your defires unto Go The effectual fervent prayer of the righteous and n leth much, as fames laith, chap. 5 16. Il we wit fervency, in our proponing our defires unto Goj it is no wonder that we want success: or like we it may proceed from out want of faith, our mill v lief giving the return of our prayer before we be r to pray, and faying this unto us, That thought The prayer of faith may save you who are sick, and may raise you up, for whatsoever, ye ask in prayer, believing, ye shall receive it. And it doth so sometimes proceed from the love & great respect that God hath to you, desiring that your wounds may be alwayes bleeding, that so ye may be alwayes kept about his Throne. Is it not known that if our necessities were away, we should alwayes and inch much of our secret devotion to bridge and inch much of our secret devotion to so God? In a manner, necessity is that chain the whereby God binds the feet of his own to his do Throne, he desireth not that they should be away; his and therefore they halt, so that they may rely on his sit tenght to bear them.

Prayer doth likewise keep the grace of patience (unter our most isd and crushing dispensations) eminently in exercise: would ye know the most compendious way to make you possess your souls in parience under great trouble? Then be much of in the exercise of the grace of prayer: hence is that ork word in James 5.13. if any man be afflicted, les oft him pray, &c. And what made Paul and Silas to ght fing in the prison, and so patiently to endure the Gerole? Was it not this. They were praying at au midnight? Ass 16 25. Certainly one that hath. attained to much divine sebmission and holy en-Gojoyment in the bearing of their croft, they have ken been much in the exercise of prayer. Did ye nemill ver know (any of you) what such a thing as this be meaned, that going to complain of your anxiety gh to God, you have been costrained to sorget them God to walk with them. Prayer doth likewise keep the grace of Fail a eminently in exercise. O! but Faith (which the one of the mysteries of godlines) doch much in P guish and decay in us through the want of prayer le It is impossible for a Chaistian to believe, excelfo he be much in the exercise of prayer. We mist maintain a vain hope and preswasion; butth h spiritual exercise of Faith, cannot be kept in life without that holy exercise of prayer: bence it that prayer, when Faith is beginning to decit doth go to Godsand cryeth forth, Lord, I belia e help my unbelief. And we conceive there are the three grounds and golden pillars of Faith, which doth lean, which prayer doth oftentimen administer and give unto it. First, there is uso golden foundation, The faithfulness of God, where prayer doth abundantly make evident to to the duty of prayer. 6

Christian: hence when a Christian doth pray according to his pomile, and doth receive a return of his prayer, he doch receive a demonstration of the faithfulnels of God, which is a pillar on which Faith doth lean. Prayer doth likewise the give unto Faith this second pillar, which is the evidence and demonstration of the goodness of d God. O! but one' that is much taken up in the and exercise of the grace of prayer, what large and minent discoveries of God doth he receive! He often: imes dilappoints their fears, and overcomes their hopes and expectation: he doth not regulate in our enjoyments according to our delites; but he m doth regulate them according to that divine and most bletsed rule, his own good will and pleasure; all and, O biessed are we in this that it is so! And thirdly, Prayer doth likewite furnish to faith, experience, which is a pillar on which Faith must lean: that which maketh the Christian have so ce smal experience, is want of he lerious and conmi stant exercise of prayere. O! bu when he frowthe neth, we might have many things to support our lifelves, if we were much in the ferious exercise of it this duty of Prayer. And truly if we had these en three pillars, our prayers would not return in empty.

Now the second advantage that a Christian, doth reap by the exercise of prayer, is, he is addin mitted by this duty to most intimate and familiar sufferesspondance with God. Did ye never know what it was to behold him who is invisible in the exercise of this duty? Did ye never know what

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Directions and instigations 66 these large and heavenly communications of hise love doth mean? Prayer is that divine channe C through which that river of consolation (the p maketh glad the city of God ) doth run. When was it that Cornelius did fee a man standinging white apperel? Was it not when he was praying And when was it that Daniel did meet with ther Angel? Was is not when he was in the exercisch of prayer, and offering up his evening oblation God? O for communion and fellowship will cl God! (which is so rare and singular in the days) were the sweetness of it believed, we show in be more frequent and constant in the pursuit it. I consels, and I wounder that we are not puch to debate oftentimes whether there be such vi thing as communion and fellowship with him, wfor do so little enjoy it, What happiness (O belo E? ved of the Lord, if so I dare call you ) have wis which doth so much satisfie you, that when you mi eternal happiness is elearly holden forth beson Go your face, yet ye do so much undervalue it? Suif ly this perswasion cometh not from him that have called you. I think, if Angels and the fouls the just men now made perfect (if so we may spessor if they were admitted to behold that wonderfuf undervaluing of communion and fellowship with God that is omongst the Christians of this genteu ration; O how might they stand and wonder not us! They would think it a paradox and myster op to behold any undervaluing of him who cannot it ver be overvalued. Would ye not blush and as as as a shamed, if he should imbrace you, ye that have to the duty of prayer.

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Christian shal be so much ashamed of, when he shall be hold that noble plant of renown, as the sow and undervaluing conceptions and apprehensions that he hath bad of him. If in heaven there were a latitude for us to pray, we would pray, that prayer (when first our seet shall stand within the threshold of the door of our everlasting rest) Pardon us for our undervaluing of thee, O precious Christ!

The third advantage which a Christian hash in the exercise of prayer, is this, It is that duty by which we must attain to the accomplishment of the promises, Though God be most free ingiving of the promises, yet he will be supplicated for the accomplishment of them: this is clear in Ezek. 36.37. where in the preceeding words there is named and holden forth large and precious promiles, yet he lubjoyneth, Thus saith the Lord God, I will yet for this be enquired of by the house that I stract, to do it for them, &c. This is likewise lear in the 2 Sam. 7.27. where David receiving the promise that his house should be established shor ever, and that the Messiah should come out vienat sweet sruir of it: Therefore hath thy servant ernot this a mystery to turn over your promises iner prayers, and your prayers into longs of praile? is no wonder that we oftentimes complain, that des word doth fail for evermore; because ye are not bouch in the exercise of that duty, which must

Directions and instigations
bring the accomplishment of these things that he hath promised.

The fourth and last advantage that a Chiefian doth receive by the exercise of prayer, in the most compendious and excellent way to relate temptations that assault us. We speake before Himortisying of corruption, when once they have seized upon us, and that it is a notable way su mortiste them by prayer: this is likewise and covantage, that when temptations begins to assaus, then we should go to our knees for relief: after I conceive, if a messenger of satan were sentitle buster us, we might be constrained to pray misses out ceasing. Hence Jesus Christ who knew when was the best and most essectual remedy to take temptations, he given this remedy of pray the Matth. 26.41. Watch and pray, lest ye enter is continuated.

Now we shal shut up our discourse, by spube king a little to the last thing we intended to which of at this occasion, and it is how a Christian whe helped to walk sureably, as he ought: underpensively for a person, to walk with divine submisser under his publick bonds, that when God (inin a depth of his unsearchable wisdom) hath thousand fit to draw a vail over his face, to subscribe the truth, He hash done all things well. We continue God hath these precious designs in such a disprove sation, as that that he may first hide pride the our eyes, and that we may be taught to then our eyes, and that we may be taught to then

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so the duty of prayer.

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larged in our pudlik conversing one with another, how would we esteem of our selves above measure, and begin to undervalue the persons that are not thus kindly dealt with by God! Hence is it that he alwayes mixeth our wine with our water; he knoweth that the powring in of such precious liquor, these bruckle vessels of ours could not contain it.

He hath this design likewise in such a dispension, that we may be put to the sweet exercise of the grace of prayer; in a word; that we may be confident and serious in that duty. We conceive, if some liberty of words and enlargements in publick were granted us, we would abridge and come short in our private devotions. It is the great shope and main drift of some to seem great in the Kingdom of heaven amongst men, though they whe least in the estimation of Christ, who is that

Maithful and true witness.

And there is this design likewise in such a discour folly, and of the Atheism, and pride of out is the arts, that we can rise up from secret prayer, and iffect never have any anxious thoughts about it, but in our publick straits and bonds, O how can we outnourn and repine! And we confels, we think these repinings doth rather proceed from this, on that we think that gourd of worldy applause is show beginning to wither over us, and therefore three cry sorth; It is better for us to die then to live, at then from this, mant of the presence of Jesus Christs.

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and the participation of his spectness; which wo may most strongly covince you of by this, is it not sometimes so with you, that under your publications when ye have been most remarkably strain we med within your selves, yet if your hearts have not conceived evil of you, but have testified their in tisfaction, doth not your sorrow then decay, a or

there is no more repining thereat?

Now we think the best & most compendie ia way for a Christian to bear such a dispensail di (as to attain to a divine submission to Christ fo all things, and to leave our complaints upon om selves) is this: We should study much the var or ty of our popular applause, what an emptyair transient a thing it is. I confes, I would wish a p greater milery to any then to feek, and to hipri it. We think it is misery enough to have it; Pri certainly they walk safest and most secureft ifor cares not for it. Hence a Heathen faid well to you purpose, Qui bene latuit, bene vexit: He inch lurks well, he lives well. I would like wife have us; much taken up in the confideration how ye haih great disadvantage by your repinings & murdels fings which ye have against his dispensations stia not your repinings incapacitate and indispose of for the going about the exercise of secret prayewit Doth not your repinings under your publ. I bonds, make your bonds strong upon your that rits? I confess, a Christian may contract & Ben

on mo fetters and bonds by one hours repirerci

against such dispensations, then he is able to hin

off for many days: and when ye are repining against such dispensations that ye have met with;
doth not your susts and corruptions stir and awake within you? Surely they then prevail, as
we may say, nulle contradicente, nothing standing
in opposition against them to your apprehenion.

We would also say this to you, that ye may attain to a divine and holy submission to such a i dispensation as this, ye would be much in the confideration from what fountain your repinings and omurmurings doth proceed, what is the tife and n original of them, and from which they spring? Is air not rather from a principle of pride, then from principle of love and delight to God; from a principle of sels-estimation, rather then from a principle of longing for Jesus Christ, and forrow afor his ablence and withdrawing himself from dyou? the evil of Dietrepas (desiring the preemimence amongst the breibren) it is tiequent amorgst jus; covering to be, as one said, Aut Cafar aut mibil. We desire either to be singular and marchrulels, or elle to be nothing. We confess, if a Chri-Mian did feriously ponder these things, and medidesce upon them, certainly he migh blush and be enshamed at his ownfolly: he might cover his tace yewith confusion, and not dare to look up.

But however, we would defire you (even you) unhat have in some realty and sincerity of heart, dene about this most precious & most blessed expiritely of the grace of prayer, that ye may now be-

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diligence, Faith, and to you Faith, Vertue, and comfort your selves wish this, that there is an elever a verlasting seast prepared for you in heaven a cish bove, which is not like that seast of Asuerus must that lasted for an hundreth and four score sour cish dayes: but this blessed feast shall ast throughou Ti all the ages of long and endless eternicy. Believe yester it, it shall be a blessed and everlasting feast. It shall be an everlasting seast of love, It shall be a feast cit that shall not be capable of any period nor end, no she yet shall know of any loathing: there is no satiety ye neither any loathing in heaven. And, O may no ye this comfort you in your journey, and incite an help

provoke your desires to follow aster him, who will altogether desirable, and altogether lovely, alwho that bright and morning star?

And likewise I would say this to you, even who

exercise of the duty of prayer; I think it we with compleat misery to you, if there were no more by from that ye are strangers to it, even to this exercise and the duty of prayer: for we think the exercise and the duty of prayer: for we think the exercise and the duty of prayer: for we think the exercise and the godlines it is a reward to itself, as we may thee, that word, Pietas sibi premium. It is such an Thou conceivable and excellent a thing, that it is a shalt ward to them whosoever have it. And, oh! That mot your hearts be prevailed with, to fall in libers with such a rare and excellent exercise, even wand a the exercise of godlines, which we conceive destroprositable for all things? And, O will ye make your study to pray to God, and to be in the excise he

cise of godlines, without which ye shal never and h

God; without which ye shal never be admitted to schold him (the beholding of whom is the exerile of all the Saints, and of all the fouls of just men now made persect, and of all these precious thousands that are now about his glorious Throne) and without the exercise of which, these feet of yours that never be admitted to fland within the bleffed gates of that precious City, even the City of New Ferusalem, where all the redeemed of the Lord are; and without the exercise of which, ye shal be eternally and undoubtedly undone. If ye want godliness, ye shal undergo the pains of hell, and the torments of that lake that burneth with fire and brimstone: and the day is coming when that curse (that sad curse!) shal be sadly accomplished upon you, which is in Deut. 28.34. Thou shalt be mad for the fight of thine eyes which thou shalt behold; and when the Lord shal smite thee with an evil that thou canst not benealed of, even from the sole of thy foot to the crown of thy head: and thou shall become an astonishment, & a proverb unto all Nations, whithersoever the Lord shal carry thee, and thou shalt be smitten before thine enemies: Thou shalt go out one way agairst them, and thou That flee seven wayes before them: and thy carcass shal be meat unto the sowls of the air, and to the beists of the field, and none shal fray them away; and all these things shal come upon thee till thou be destroyed.

O Atheists! what a terrible and dreadful fight shal it be, when ye shal behold those black and hideous everlassing chains, that shall once be

wreathed about your curfed necks ! O > tole thinking that ere long ye are to dwell and taker your everlasting prison, out of which there ist; redemption again? and the door of the prilo. house is sealed with the seal of the King, which an unchangeable and unalterable decree! Oh? if the apprehensions and thoughts of this cononce provoke and ftir you up to pitty your or e precious and immortal fouls! (with which the w is no exchange) Oh! what a woful and matri cl lous Itupidity and hardness of heart bath oven ti ken the people of this present generation, than b to hell with as much delight and esse, as if the were going to heaven! Oh! that your spilliff were once awaked from your security, that the might perceive the woful and miserable con w tion that ye are lying under! O Christian th what are ye resolved to do? Are ye not asraid il ye ye shal be be-nighted with your work? O it shal the suffering of these pains first resolve ye and clear you of the ladnels and inextricable im rows that are in that bottomless pit? Now no him who is that blessed Master of assemblies, wifr can fix these words as nails in your hearts, sed who can roove them therein, to his bleffed in Po holy Name we desire to give praise.

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## SERMON IV.

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1. Theff. 5. 17 Pray without ceasing.

TE desire to commend the bletsed and precious estage of those that are now precious estage of those that are now OU or exalted above the reach of this bleffed exercise, & he who have now made ablessed and precious exw change; that in stead of praying without ceasing, in they are now praising without ceasing. And, O beloved of the Lord! (if so we may call you) th whether is that blessedness gone which you did in speak of, the enjoyment and fruition of Christ, io ar that if he would have required it of you, you n would have plukt out your right eyes, and given an them to him? O! is he become less precious, that d your respects to him are so much impaired? Was I it not once your divine and blessed lot, that ye ye could not have lived one day without the enjoyment of him, in whole face your eternal blessedwiness doth ly? O! but ablence and estrangement from him, is thought a dispensable want in these s dayes! And that which is the ground of the expostulation, is, that ye are so little in giving obedience unto this blessed and precious command, Pray without ceafing. Yea, if the stones and walls of his house, and if the rafters thereof could speak, they might urter this commplaint upon many of the inhabitants of this City, that they do not E watch unto prayer, and are not exercising themselves in the entertaining a divine and precious D 4

Directions and instigations correspondance with heaven. Oh! whether ter the exercise of that precious duty of prayer gone a p O!how independat are we in our walk with God fh. O! when did ye taste so much of his sweetnes A: that when ye did reflect upon it, ye were force gra to say, Did not our hearts burn within us, while un spake with us? When did he cast an indissolubl un knot of love upon your hearts, which ye hope can eternity could not loofe nor dissolve? I wondt of that this is not a question which we do not months debate, How such undervaluers of communicion and fellowship with God here below (who care live many dayes without feeing the Sun or starrarev without beholding of him ) can walk with suche woful contentment? O! can such a delusionic evertake you as this, that ye can reign as KingHo without Christ, and be rich and full without he sulness? It were, no doubt, the special advantanthe of a Christian, to be retiring from all things thing are here below, and to be enclosing himself inge sconce, in a blessed and divine contemplation our that invisible Majesty, and to have our souls unimo

But now to come to the words, the nestra thing which we intend to speak from them, con to know what is the most compendious ways to keep your souls in life, and to have them flowered thing as a watered garden in the exercise of prana

yer, we shal say these four things unto you. of First, be much in the exercise of the grace that sear, when ye go to pray, that ye may have hour and reverent apprehensions of that glorious ext

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terrible Mejelty before whom ye pray: there is a precious promise for this in Isai. 60. 5. Thou shalt fear, and be enlarged, &c. O! but our Atheim (and our having that inscription engraven on all our devotion, worshipping of an unknown God) maketh us to have so little access unto him, and taste so little of that sweetness, that incauseth the lips of those that are a sleep to speek How to tentimes go ye to prayer, and are no more in the exercise of feer, then if ye were to speak to some that is below you? Those glorified spicits that were now about his Throne, O with what holy wreverence and fear do they adore him! And if it tabe the practice of the Higher House, why ought wit not then to be the practice of this Lower Mobile?

Secondly, if ye would attain to enlargement in whe exercise of prayer, ye would be much in payling those vowes that ye have made to God when The were enlarged. I am perswaded of this, that your making inquiry after vowes, & our deferting to pay them, saying in our practice (before the (Angel) it was an error; it doth, no doubt, ob-Arua our access and liberty to God: hese two are conjoyned together, paying of vowes and access nto God, Feb 22.27. Thou shalt make thy prayer nunto him, and he shal hear thee (which is access) mand thou shalt pay thy vows. Are there not many of us that decrees many things with our selves, that are not established by God? O! when shalour resolutions and our practices be of like equal extent!

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There is a third thing we would give you compendious way to attain to the exercise of pho yer, and enlargments in it, be much in the ex cife of servency. Ah! when we go to prayer no der bonds and straitinings, we take liberty too selves to abreviate and cut short our prayers! do we know what a bleffed practice this is to we tal file with God, were it untill the dawning of day, and not to let him go till he bless us? Wigo was it that made way to facobs enlargment to Was it not his seriousnels and servency? A thele two are oftentimet conjoyned in the Pfall fix Leryed, and beheard me; the one importing bu fervency, and the other his accels. Our prayer pro for the most part, dies before they win up to he th ven, they proceed with so little zeal and tervenite from us. This was the faying of a holy Man, il ful he never went from God, without God; that pr where he lest him, he knew where to find hi ] again. It is a saying that many of us doth not ye much as endeavour to attain to. Alace! we mitio fay, that fin of neutrality & indifferency in prayan hath stain its tenthousands of enjoyments, which other fins (in prayer) hath but flain their thoufateos

There is a sourth thing which we shallpush unto, as the most compendious way to attain a retiargment in the exercise of prayer, and it is the Ye would be under a deep and divine impression of these things that ye are to speak of unto Gazzin the exercise of prayer, either to have your sand its under an impression of sorrow, or undersorrain fression of joy. In a manner, a Christia doing ression of joy. In a manner, a Christia doing ression of joy. In a manner, a Christia doing ression of joy.

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ought to speak his prayer to his own heart, before The speak to God: and if we spake no more nor what our hearts doth endite, our prayers would not be long, and we should eshew those vain and needless repetitions that we use in the exercise of that duty of prayer. O! but we are exceeding rash which our mouth, and hasty with our spicies, go to prayer, but if we had so much grace as to reflect upon it, we might be convinced of this, that we have untered things that have not been fit to be uttered to God; as when ye speak of your burdens and creffes, which ye never did for ioufly premeditate upon; and likewife speak of these things, as your joy, in which ye did never reriejoice. O l'conceive ye him to be altogether fuch an one as your felf, that fuch a woful cuefed practice & delution as this, should overtake you?
It a Christian would Rudy before he go to prayer, to imprint and engrave his desires and petitions upon his heart, he might have more liberty and accels in the proposing of them unto God.

Now that wherewith we shal shut up out discourse upon this noble grace and duty of prayer, shal be this, to speak a little unto the answers and

erecurns of prayer.

And the fift thing which we shall peak upon whis subject, is, What can be the reason that the Christians in these dayes are so little expecting and waiting for the return and answer of their prayers? For do not oftentimes pray, and yet oth not know what it is to wait so an answer and

which is so much undervalued by us, the want sie, doth, no doubt, prove that marvellous dea ye that is in the work of Christians graces. And a conceive, that the little waiting for the retuent and answer to prayer, doth proceed from the wal are of the solide Faith, and of the absolute necessis from the we stand in of these things that we pray we God for: (for strong necessities makes strong desires, and earnest expectations) but we may say, that our necessities dies with our petition be

we should be more in waiting for, and expedit as the returns of our prayers.

There is this likewise that is the reason of the woful practice, We have not a lively and de be impression of the burthen of these things whi er we would have removed by God, as when on I praying for the removing of some lufts, and so ar pregnant and predominate evil, and yet ne ar cares whether it be removed or not: And th reason of this which makes us wait for and explor so little the answer and return of our prayers, te because we are not groaning under that yoke a de burden, as though it were unsupportable; but the walk lightly under that yoke and heavy burden and therefore we wait not for the answer of aft prayers. We look upon our chains and fetten iniquity, as though they were chains of gold, die fetters of filver; and fo it is no wonder that ye are not much in the expectation and waiting for wa returns of prayer, and to have these chains and Pra sers removed from offus.

And there is this likewise which is the occasion of our little waiting for an answer to our prayers, We have not a right apprehension and uptaking of the preciousness and exellency of those things that we feek from God; we do not know and understand what advantage should flow to us from the having of these things that we leek, and what mervellous disadvantage shal flow to us from the want of them. O! but the people of this present generation wherein we now live, have but a low rate upon the things of Religion, which i are of their everlasting and foul-concernment, even those things that were accounted most prel cious and excellent by all thele that have gone before us, and have taken up their possessions and i eternal abode in that bleffed land which is above, There is this one thing which we do undervalue and fet at nought, and that is our communion and fellowship with God. We are indifferent in the having of it, and cares not whether we have it pi or not, which maketh us not earnestly to press after the pursuing ofit. O Christians, be perswaa ded of it, that there are these three disadvantages that followeth unto a Christian that is not much din waiting for the answer and return of his prayer leafter he hath prayed.

The first disadvantage is this, it is a compen-, dious way to win to formality in the duty of pramyer. I will not say that one which doth not always wait for an answer to his prayer, that he cannot pray in spirit, and in sincerity and servency: but I need not be assaid to say this, that he which is not

much

much in the exercise of waiting for a return a aniwer to his prayer, he prayes little to purpol t and it may be demonstrated and clearly shown this reason; Can ye be serious in the accomplis ment of the means, if ye do not propose some et and design before your eyes why ye do so? No what is the end and scope that ye proposed a fore your selves in your going about the ext V cise of that duty of prayer? I confess, we out to go about it, not only as a help and mean to: c move our evils, and to obtain our advantage but likewise we ought to go about it as a duty! cumbent tous: but if we go not about the ext cife of prayer under both these considerations, t except we wait for the return and aniwer, certai to ly we pray not arighr.

There is a second disadvantage which a Christ hath that doth not wait for the answer and remember he loseth many sweet experiences had love end good will of God towards him. In no wonder that many of us doth not receive much from God; the reason of it is, because we are expecting and waiting for much from him. I not say but a Christian that is not much into exercise of waiting, may sometimes obtained answer and return of his prayer; but we may an these things to such persons, if your prayers be his liveted, and ye have not waited for the return of answer of them, surely ye lose much sweet and preciousness of the answer of your prayers. There is this likewise which we would say to see the string it is this likewise which we would say to see the second of the second of the answer of your prayers.

persons as these, if a Christias prayer be answer

to the duty of prayer.

when he doth not wait for the answer of it, then the Christian cannot so resolutely build his faith upon such an experience to believe that God alignation will answer his prayers, as if he had been

waiting upon a return.

There is this third disadvantage that follows a Christian who is not much in the exercise of waiting for the return & answer to his prayer, he cannot continue long in a praying frame. I conceive that the most sit and compendious way for a Christian to keep his spirit in a hely and divine correspondance with God, is to have it alwayes in a hely and sit capacity to converse with God: this is a way to be much in the exercise of waiting tal for the teturn and answer of prayer. It is a sweet exercise to be expecting and waiting till the vision

sil Shal speak to you.

Now are there not many here who if ye were composed with this question, When were ye put to the serious exercise of waiting for the return and mulanswer of your prayers after ye have prayed? I multiply am persuaded of it, ye should find it a distinctive to fall upon the number of the dayes wherein ye in were taken up in this exercise. I think that which in soch so plainly demonstrate that wo folternality ay and dreadful indifferency that is amongst us (in persong about the exercise of this duty of prayer) is this, We do not wait for the answers and returns of operfectly compleat, or have ye already attained the full stature of one in Christ, that ye do not wait for the answers and returns of the full stature of one in Christ, that ye do not we wait for the answers and returns of the full stature of one in Christ, that ye do not we wait for the answers and returns of your prayers,

Directions and instigations that so ye may receive more from God?

And I would say this to these Atheists as strangers to God, who never knew what it we to wait for an answer and return to their prayer and are there not many such here, who if the consciences were now posed when they did we for a return to their prayers, they might (if the spake the truth) say, that they did never we for an answer to their prayers? I say this to such a that they did never pray aright.

Now the second thing which we shall sent upon the returns and answers of prayer, is, Hown Christian may come to the distinct knowledge to this, that his prayers are heard and answered 16 thing indeed, we consess that many of us are 180 much taken up with, we not being in the exch

cife to know fuch a thing.

And first, there is a difference betwixt the hiso ring of prayer, and of getting a return and ansign to prayer. God, in the depth of his insearch wisdom, may sometimes hear our prayers, and an make a long time to interveen before he give be sensible return and answer of that prayer: this elear from Dan. 10.12.13. where it is said to the niel, That from the first day that he afflisted his scie his prayers and supplications where heard, and yellow is one and twenty dayes before the answer. Che return of his prayers did come These are two it is stinct mercies to the Christian, the hearing of sol prayer, and the receiving the answer and retest of his prayer which he hath prayed for. And it is clear from Psal. 34.6. This poor man cryed, it:

We shal say this secondly, that there is a great and valt difference betwixt the returns of prayer, he and the delayes of the returns of it; and yet it were

wa bad inference to infer that God doth denie to

hgive us the answer of our prayers, though he de-

lay them a while, or to lay that we can have no

mon place from which Christians doth bring all

their arguments to prove that their prayers are

on not heard, even the delay of the answer and re-

turn to their prayers: and this is clear from Rev. 6.10.11. Where the souls of these that are crying

n to God for the revenge of their blood upon the earth,

x their prayer is heard, and yet with all they are de-

fired to stay a little, until their brethren (that are

he be stain) should be fulfilled, and then their pra-

There is this thirdlie, that we shal speak to, diand it is this, That sometimes our prayers may eibe both heard and answered; and yet we will not hibelieve that it is so, when we are waiting for tothe distinct and solide apprehension of this merpicie: and we conceive that this is either occasionyeled through the greatness of affliction upon a cricking, and the continuance of his stroke, as wolk is evidentlie clear from Fob 9. 16 17. Where of Fob saith: If I had called, and he had answered me, report would I not believe that he had hearkened unto Anny voice. And he gives this to be the reason of the interest of the breaketh me with a tempest, and multiplieth

Directions and instigations
tiplieth my wounds without cause. Or this may tol
the reason of it likewise, Why when our prays pla
are both heard and answered, we believe not the ap
it is to, and it is because of the want of the exess.

cife of waiting for an answer, and that we aren D, much taken up in expecting a return from God property prayers; and therefore when our prayers; I ?

heard & answered, we cannot believe that it is gu

There is this fourth thing which we shal spaper to, concerning the returns of prayer, that the property yers and petitions of a Christian, even while significant the exercise of misbelief, they may be heard and taken of his hand, as it is clear so tion Psel. 116. 11. 12. I said in my haste, all ment duliars: But there is a sweet and precious experve ence which solloweth that, What shal I render the Lord for all his benefits towards me; A know is a clear from Force of a command with the Lord for all his benefits towards me; A know is a clear from Force of a command with the Lord for all his benefits towards me;

this is clear from Jonah 2. 4. compared win r verse 7. where he saich, I am cast out of they sig yo

and yet he faith in verse 7. When my soul fain we within me, I remembred the Lord, and my pro vir

Now to give some answer to the quelis which we proposed, how one may know when it to or not his prayers be answered: First, if a Chang stian be enlarged and enabled to go on in dutain though he do not receive a sensible manifestantes of the grant and acception of his prayer, but sur

a manner) he is denyed of the answer and ren gro of it, yet if he do attain to such a lenth, as to ted without ceasing, and to have strength to accordie

plish this duty of prayer, that is (no doubt) ad sec

plications are heard by God, and in his own and appointed time these prayers of yours shall be answered, and this is clear in Psal. 138.3. where David giveth this as a token & evidence that his prayers were heard and answered; In the day when I cryed, thou answereds me: And what is his are gument that he bringeth to prove this, that his prayer was answered? It is, and strengthned me with strength in my soul. Certainly it is a bad sign, and an evil token that your prayers are not heard, if because he denyed your suit and petition for a time, ye leave off the exercise of the study of prayer, and saint in the day of your adversity.

There is a second thing by which you may know whether or not your prayers have met with is a return and answer from God, and it is this: If your prayers be suitable unto his own blessed word, and agreeable unto his holy and most diq vine will and pleasure, then you may be perswaded of this, that God hath heard your prayers this tis aboundantly clear from 1 John 5. 14. And this dis the confidence that we have in him, that if we ask hany thing a coording to his will, he heareth us. Gerlutainly it is difficult and exceeding hard, we conmileis, for a Christian to exercise faith upon the fure word of prayer, abstracting from all other en grounds: But if we would have our faith elevapted and raised to so divine a pirch, we would becolieve this precious truth, that whatsover we ask deccording to his will, he heareth us, and that he will will answer our supplications, therefore willpra wait patiently and faithfully upon God. G

There is this third thing whereby you mble know whether or not your prayers be heard, athe it is, if ye have delight and spiritual joy in sebi exercise of this bleffed duty of prayer, though wh have not the return and answer of your praye of yet it is an evidence and token that your praylie are heard, and you shal shortly have an ansistro given to them; and when ye lole your delight duties which ye once attained to, then ye may on afraid thereat: There is somewhat of this him wh at, fob 27.9.10. where fob giveth this wh resion and ground that he will not hear the ptin

yer and supplication of the hypocrites, becausipra delighteth not himself in the Almighty: Inferiso this much; that if he would delight himselichs God, then he would hear his prayer, and give 182

a return and answer to it.

There is this fourth thing whereby youn &c know whither or not your prayers are heard, ith answered, and it is when your sadness and anigo ty (about that which you were asking from Gwe in prayer) is removed and taken away; thehe clear from 1 Sam. 1. 18. where this is given at 3 evidence that Hanna was heard in her prayerswh

supplication, because her countenance was non, Jad: and certainly when our proyers have succife return, then we may know distinctly that jud le &

are answered by the Lord.

And the fifth thing that we would proposed you whereby ye may know whether or not God, if ye pray making use of Jesus Christ as a mblessed dayes-man to interpose himself betwixt athe sather and you; then you may be perswaded of this, that your prayers are heard; this is clear, where it is twise repeated Joh. 14.13. 14 Whatessever you ask in my name, you shat receive it, beylieve it, he can deny you nothing that you seek strom him, if you ask in saith.

Now, that which thirdly we shal speak to upyon the return of prayet, it is to these things which doch obstruct the hearing of our prayers, why they are not answered by him, so that oftenprimes when we pray to him, he shutteth out our sprayers from him, and covereth himself with a cloud, tife that our prayers caunot pass therom: O but if that duty and precious countel which Hezekiah gave unto Isaiah 37 4. (which trulie is worthie to be engraven on our hearts ) Lift up thy prayer, "&c. which doth import that it was a weighty thing which would require much seriousnels in nigoing about it: I say, if that worthie counsel Gwere obeyed, we should not have need to propose schese obstructions, and to complaint of Gods awayes. Now we shal speak to these obstructions which hinders us.

First, hypocrise which we have in the exeruncise of prayer: O but we pray much with our
chiudgment, when we pray not much with our assections! that is, our light will cry out, crucise
of schalast? and our assection will again cry out,
thold thy hand, it is a difficultie to have the spirit

of a Christian brought luch a length, as to hans his judgments and affections of like measure at extent : fob giveth this as a reason why God wret not heate a hypocrites prayer, Job 27.10. even bwh cause he is not constant; there is a woful disagrepra ance betwirt what we speak, and what we thinkers We speaking many things with our mouth, whileve our hearts doth sometimes witness that we wordu not have God granting us (in a manner) our is the fection is a protestation against the return to may ny of our prayers: Our idols are so fixed in dry hearts, that we spare Agag the King of our lullow though there be given out a commandment suhat the Lord to destroy all these; and it may offive times speak, that the bitterness of death isphis. out against us, seeing we do oftentimes sp F them, contrary to his bleffed command. of lo There is a second thing which obstructs lov exercise of prayer, and it is that woful and cumy su end that we propole to our felves in going absent this duty, this is clear in James 4. 3. Tou ask his, receive not, because ye ask amis, that you may of T sume it upon your lusts. Oh! that mofui idoletian that Chilfians do imercaia in the exercision Prayer! That glorious and inconceivable autise bute of God, of being Aleka and Omega which here do facrilegiously auribute to our selves in makiberes

our selves the beginning of our prayers and pe

end of them also, it hinders much our returrayer

prayer; certainly these woful ends that we spakait n

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in the beginning of our discourse ( and all aloration it) doth (no doubt) marvelously obstruction

niwers of our prayers.

Now the last thing that we shal speak upon the eturn of Prayer, shal be to some advantages which a Christian may have from this that his trayers are answered, and that he hath received a eturn from the Lord: believe me, there is more ove in the answer of one prayer, then eternitie sould make a commentary upon. O! whar love is this, that he should condescend to hear our trayers! That such a glorious and infinit Maje-by should (in amanner) deign himself to bow sown his ear to take notice of these petty defires that we propose unto him! And there are these we advantages that a Christian may have from his.

First, it is an exellent way to keep the grace of love in exercise: this is clear in Psal. 116. 1. Slove the Lord, because he hath heard the voice of my supplications. O! but love in some, harn emisently taken fire when they have reflected upon

his, that their prayers are heard!

There is this second advantage that a Christian hath, It is an excellent motive and personation to make us constant and frequent in the exticise of prayer: this is clear in Psal. 116.2. where he reflecteth upon the hearing of his voice, therefore will I call upon him as long as I live. I mere personated of this, that our little exercise in the personated of this, that our little exercise in the personated of this, that we want not for a return of prayer, and rherefore of intimes it is so that we do not receive a return. There is more joy and divine satisfieve me, there is more joy and divine satisfieve me, there is more joy and divine satisfieve

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taction to be tound in the folid and spiritual convictions of this, that our prayers are hard, thow
we will have in the exercise of many prayers the
we pray.

There is a third advantage that a Christian hath from the return and answer of his prayers,o is an evident token from the Lord, that his py. yer is accepted by him, when a Christianche read his reconciliation by the gracious returnare his prayer, and that he is in a gracious effatere n condition; and, O! is not that a great advantagoid We confess, God may hear the prayers of nuc wicked for mercies that are common, but the buch ring of a real Christians prayer, both in men I common and special, provethat his person e accepted by God. For we must be accepted is him though Jesus Christ, before that he hic have pleasure in out sacrifice: And is not thigh precious advantage to reap your adoption with the returns and answers of your prayers far God? May not the Christian lay when he mer w with luch a return and answer of his prayed Now I am perswaded that I am begotten undne lively hope, because he hath heard the voice of N Supplication? In a manner, it is a change wherein you may read your interest and in ment in that precious and most blessed in sier tance that is above. O! if there were not reit to provoke you to wait for the return and wrift da of your prayers, nor this, it may be sufficie unty manie of these debates and disputing of you have about your interest in Jelus Com

ind, O! may not this argument provoke you to

There is a fourth advantage that comes to the Christian from the consideration of the return and answers of prayer, It is a compendious way o make us desist from the committing of iniquity. Hence is that word in Pfal. 6.8. Whereupon the consideration of the hearing of his prayer, he reaketh forth in that saying: Depart from me all e workers of iniquity? for the Lord hath heard the poice of my weeping. In a manner, speaking so much, that he would have nothing to do with such ones as they were.

Lastly, the return and answer of prayer, it is a nexcellent way to keep our Faith in exercise: is a sweet experience of the love of God, upon thich we may build our hope in our darkest light, even to call to mind these things that he ath given to us in sormer days: certainly a homen divine reflection upon these things might and divine reflection upon these things might halfwade us, that he will not shut up his tender and loving mercies, into an everlasting sorget-

uness.

Now to close up our discourse upon this noble by and grace of prayer, we shall desire this one in the of you, Who is begotten unto a lively and acious hope, that you may be more in that noble ercise. I may say, that there is no sin which a ristian shall be more deeply convinced of, in day when his feet shall be standing upon the nost line of time; as this sin of the neglest of duty of prayer. And we consels, God may

reprove many, That they bind heavy burdens et mens shoulders that are grievous to be born, a B doth not so much themselves as touch them with a

of their fingers.

But however, seriously enlarge your her o unto this bleffed exercise: for believe me, i are the way (if so we may speak) to bring down he we ven upon earth. But, alace! I am afraid that I ye duty of prayer is not much now in practife up mongst many of us in these dayes. Is not pra tie that noble duty, almost laid by in this evil ou perverle generation, as a thing unfavory? Of we ye had now a divine anticipation of that glori can enjoyment of him, which you shal have throu sib. out all the ages of eternity, if you be seriou to this exercise! Oh! may we not walk mon wot fully many dayes in the bitterness of our fo be because we are not more in the exercise of it pre prayer? Oh! whether is our devotion gon wil these dayes? Oh! whether is it gone? Wast ascaid, that if these that have lived before in Ria cient dayes, were now alive, doubtless they were be ignorant of us, and they would not acknow of the ledge us for Christians. I would say this com these who never seriously practised this du may yet, of which number there are many. OPra prayer be another thing then the most part and conceives it to be. I think it is not only many ous in its nature, to conceive how the spiver man can converse with him that is the Faute e spirits, how there should interveen a communors

and fellowship betwire such two. It is a and

and ridle furely which we cannot eafily unfold. But withal, This is a lamentation, and shalbe for a lamentation, that the exercise and praffise of prayer is grown as mysterious as the nature of it. O! but there are many of you that supposes ye are praying aright, and therefore you think all is weil, who shall be cut off as those that never prayed. I conceive if we believed all that is spoken upon this exercise of prayer, what divine properties are requisite to a Christian that would serioully go about the exercise of this precious duty, we might cry forth, This is a hard saying, who canhear it? And certainly it is altogether impossible for us, though it be not impossible for God, to inlarge our hearts to pursue it. For with him pothing is impossible. Oh! that if once ye might be perswaded to set about the exercise of this precious and most excellent duty of prayer, which will be to your eternal advantage, and foul-ever-Jafting concernment! I am afraid (O Chri-Rians) that if one from heaven (who hath ensered into those everlatting and bleffed possessions of that excellent and bleffed estate oflife) would come down to earth (if so with reverence we may speak ) and preach upon this Text of ours, Pray without ceafing, and speak of these precious and unspeakable advantages which doth accompany the man that is much in the exercise of prayer, there are many of us, I fear, would scarcely be enclined to hear such an exhortation. And more nor this, if one from the dead would arise, and come from the pit unto this city, and preach E 2 upon

But to you that are heirs of the promise, when are heirs of the grace of Lise, and who are busy ten again unto a lively hope. I would say this ayyou, Pray without ceasing; and once you shall one without all ceasing, and without all interrupting. And to these that prayes not, the day is compean when they shal how in that bottomless prou mongst those everlasting slammes of fire & bit may shone, when they shal be brayed in the most of the wrath of God by the pestel of his second and his Justice shal smite you eternally to the it were many of your advantages that you say so sindeed) beasts without immortal souls.

to have fouls, doth capacitat you for an eternal being, and for an eternal punishment.

## SERMON V.

P:ov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of life.

T E conceive if there were a window opened in each one of our bosomes, through which each one of us that are here, might behold one anothers hearts, we would become monsters and wonders one of us to another, and to our selves likewise, and might cry out, O! where is the God of judgment, that takes not vengeance on such deceitful hearts? If our hearts were curned out of us ( fo to speak ) and if we saw the idfide of our hearts, we would wonder at his pasience. I think such is the desperate deceitsulness of our hearts, that if all the Saints since Adams dayes, and shal be to the end of the world, had but one heart to guide, I think they would misguide : I would only say this to Believers; that if your hearts were lest one hour to your selves to keep, ou would commit more iniquity, then ye can magine or dream of. There is only these four pings that I would speak to before I come to the ords? and I would request you to take notice of hem. And first, there is many of us that hath wo hearrs in our bosome, for such an one is the Aypocrice, James 1.8. A double minded man is instable in all his wayes, that is a man that hath

two hearts, a part of his heart goeth to God, and part of his heart goeth to the devil: And I think, if we were all well fearched, it is to be feared that many of us would be found two-hearted men.

Secondly, that although ye would give Christ all your members, yet if you would not give him your hearts, it should be nothing thought of; if you would give them your eye, so that you should not look to your idols pleasantly, nor yet look with delight upon any curied or finful object; and if you would give him your ears, to that you could nor would not hearken to the voice of any of your temprations; but be as deaff as an adder unio them; and if you would give him your tongue, fo that you should not speak any thing dishonorable to him; and if you would give him your feet, so that you should not walk in any way, but in an approven path of godlines: Now, I say, although you would give him all these members of your body, yet if ye give him not your hearts, it is all to no purpose, Prov. 32.26. My son, give must by heart, &c. Thirdly, there is many which give the their hearts to their idols, and their tongue to Christ, but in one day they shal be sound to be but deceivers. Lastly, it is a noble thing some Christian to be taken up in the keeping of his heart: I may say this of the heart, which the Amostle Fames said of the tongue, it is an unrule postle Fames said of the tongue, it is an unruly evil sull of deadly posson, James 3.8. The heart is taken up with whoring from God, and with contriving the way how to satisfie its lusts, and continually forsaking the living God. Our heart

are doing nothing in all our life-time (many of us) but prophening his holy Name, and blasphe-

ming the God of Facob.

Now to come to the words, there is four things therein. First, the duty imposed upon a Christian, and that is to keep his heart. Secondly, that that the heart of man hath many seekers, which is imported in that word keep. Thirdly, you have the qualification & way how a Christian should keep his heart, which are rendered in these words, with all diligence, or as the words may be rendred, with all eceping. And lastly, the reasons why you should do so, for out of it are the issues of life, for if you do so, you shall have life, but if not from thence is the issues of death. Now from the first thing in the words, ye would consider these two things.

Christian to keep his heart; this is clear, not only from our Text, but likewise in Deut. 4. 9. Only take heed to thy self, and keep thy soul diligently, &c. Prov. 23. 19. Guide thy heart in the way. Which is, study to keep it diligently in the way of godliness; and it is clear likewise that a Christian ought to keep his heart from the great advantages that are holden out in Scripture for so doing; only take that place in Prov. 16. vers. 32. Better is that ruleth his spirit, then he that taketh a

City.

The second thing that I would say, is, to point out the woful disadvantages that waits upon him that tules not his own heart, but gives it leave to

tove here and there, Prov. 25. 28. He that had not rule over his own spirit, is like a city that broken down, and without walls: And there is there two disadvantages that waits upon not keeping of the heart. First, there is no tentations the assults a heart that is not kept, but they become victorious; spiritual strength hath sorsaken them that keeps not their hearts. Secondlie, there is me exercise nor duty a Christian is imployed in which keeps not his heart, but he is like a tuinous city which hath no walls, and in which them is no order.

Now, the next thing that I would speak to, in to show what it imports to keep the heart, and what are the directions and wayes which a Children ought to have before him in the exercise

and duty of keeping his heart.

And first, it imports this, that a Christian should observe all the motions of his heart, and should not let his heart nor thoughts go astray, but should have a register of all their motions, as it clear in Luke 21. 34. And take heed to your selves less at any time your hearts be overcharged with surfetting and drunkenness, and cares of this life, and so that day come upon you unawares.

The second thing which keeping of the hear includes, is, You most keep all the things the pertains to your hearts; and there is these six things which ye must keep. First, your thought you most keep your thoughts so straitly, that you must not give them any sinful latitude in the least manner. Secondly, a Christian he must keep he

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ought to keep his heart.

eyes, which are the windows through which much wickedness is conveyed to the soul, Prov. 23.26. My son give me thy heart, &c. Prov. 4. 25. Let thine eyes look right on, and let thine eye-lids look straight before thee: As it Solomon had faid, It is but foolishness to keep your hearts, if ye keep not your eyes. Thirdly, ye must keep your tongues, that they speak no evil of the waies of godlines, for so is the words following the Text. Put away from thee a froward mouth, and perverse lips put far from thee, which is, Order thy tongue. Fourthlie you must keep your feer, that you walk not in the pathes of wickedness : if once you give a latitude to your feet to go in the way to hell, it shal be but in vain to keep your hearts, therefore keep your feet from running to the murther of your own souls. Lastlie, you must keep your ears, ye should delight to speak good of Godliness, and ye should also delight to hear good spoken of it : ye should not be amongst these that savor of nothing but of sin. But ye should be ain. mongst these that savor of good, therefore as ye would not be accessory to the murther of your own fouls, and as ye would not have the blood of them lying upon your heads, ye must needs keep all these parts that belongs to the keeping of your heart aright. 11

The third thing which the keeping of your hearts includes, is to eshew all unclean things that may defile your hearts: Prov. 5. 8. Remove thy way far from her, and come not nighthe door of her house. When you see any evil thing approaching

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you:

104 The way how a Christian

you must depart from it, and eshew it, Deut. 13.

30. Take heed to thy self that thou be not snared; there is many snares that may be accessory to destruction, and there is this that Moses marks as chief evil, and likewise oftentimes forbids in this book to have false weights and ballances, Lev. 19.

26. Deut. 25. 15. They are not sinful of them selves, but because they are an appearance of evil, we should eshew them, therefore he sorbids them. And the Apostle bids us likewise abstain from all

appearance of evil. 1 The B. 5. 22.

The fourth thing which keeping of the hear includes, is to put restraints on your hearrs, that he ye may not commit iniquity, ye ought first to lay the bond of Christs love upon your selves, y should likewise lay the bond of judgment upon your selves, knowing that once God shal call you to a reckoning for all your wickedness, which now most wickedlie you commit: and ye ought to la the bonds of Gods Omnisciency upon your selves, to know and consider that all things and known to him, and that he feeth all things, and ye ought likewile to consider how grievous and how displeasant athing sin is to the Majesty God, that man, who is the workmanship of his hand, shall rise up against him: We may say the of our selves which is in Lament. 3. 22. It is of the Lords mercies that we are not consumed, because his compassions fail not, they are fresh every morning &c. All these things a Christian ought ro laye heart, and feriously to consider them.

The fifth thing which keeping of the hear include

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ought to keep his heart.

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portunities given unto him for the strengthening of his grace: for they which slight opportunities,

keeps not their hearts.

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The last thing which it imports, is, That a Christian would be much in the diligent exercife of duties, that the heart may be kept and holden in a noble frame : and there is two exercises which a Christian ought to be diligent in. First, the exercise of prayer. Secondly, the exercile of warching. There is a five-fold frame which a Christian should be in, which would rightly keep his heart. Fielt, in a frame of praying, that he should not be sick and cold-rife to go abour duties, the command thereof is holden out in that word, Watch and pray : and also in that word, pray without ceasing. The second frame should be a believing frame, and it is to be seared that there are not many such here; but that there are manie walking in such a way and frame, which, alace! I fear, will lead them in the way. to hell! If we were sincere, we would hold Christ fast, and would not let him go : and if our hearts were in a right frame, we would avoid anie thing that might make him to depart from us: But, alace! we have manie clear evidences. (now adayes) that we care not for Christ: we care not whether we have his presence or want it: the want of his presence is as lightsome and pleasent to us, and as well taken with by manie, (I will not say all ) as the enjoying of his prelence; & this is sure evidence of gross profaneness. igno-

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of the hazard that you are in, if you be left to your selves, and to your own strength. I may, say, cursed be the person that never keeped his heart in none of these five things that we have spoken of.

Now the third thing that we would speak to from the words, is, To know the times when a Christian should especiallie keep his heart; and there is six times when (I conceive) he should

warch over his heart carefullie, and keep it.

First, aster he hath met with some enjoyment, then he should keep his heart, and not let it go

wrong.

The second time is, in the time of desertion: for that time is a wandering time from the

living God.

Thirdlie, a Christian should keep his heart when he perceives his temprations to be verie subtile.

And the fourth time is, to keep your hearts diligent in duties; for when you are negligent in duties, then the devil is busie to get your hearts.

The fish time is, under a secure frame, then

you should keep your hearts mightily.

And the last time, when temptations are like to grow very strong, you should then at that time

keep your hearts with a strong guard.

Now, as for the first time, to wit, to keep it under enjoyments, we should then studie to keep our hearts; for then, and at that time the devil condescends to dandle us upon his knees (if so

we may speak) and for this we would give you

some considerations.

The first confideration is, the heart of man is never prouder and proner to commit iniquity, then after enjoyments of God, he is never more prone to fecurity then after enjoyments, when was it that the spouse seeped, but when she was full of joy? Songs 5.3. I have put off my coat, how Shal I put it on again? &c. When was it that the Disciples raved, but when they were on the Mount, when they said, Let us make three Taber. nacles? Matth. 17 4. And when was it that Folm committed Idolatry? Was it not when he law these excellent visions of heaven.

The second confideration is, that the stroke which is given by the devil after enjoyments, it is a very fad stroke, and bath caused many to say Who can stand before the children of Anak? And to draw that conclusion; I shalonce full by the hand ,

of some of mine enemies.

The third confideration is this, if a Christian c imbrace a temptation after enjoyments, it will be

very hard for him to shake it off.

The fourth consideration is, that the imbra b cing of a temptation after enjoyments, it is all mery hardly to be repented for, it will cost his ar many tears for repenting of it; for it is a harde he ning thing which will harden his heart might wi under all fort of fins which he can commit.

Fifthly, consider this, that the imbracing of are tempration after enjoyments, it is very displements to Christ, when ye imbrace an idol, and present ne

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before an abient Christ, Othat is most dangerous sin! But when you imbrace an idol afrer enjoyments, that is a damnable fin, for ye prefer it to

present Christ: O that is a fearful sin.

Now the second time when ye should keep your hearts, is when ye are going about the exercise of duties, and especially in the duty of prayer, and ye should keep it in sour or five respects. First, in going about duties, and namely in prayer: ye are letting in vain thoughts, if your hearts be not well keeped. Secondlie, the heart of a Christian is most readie to fall in the sin of for= mality: and therefore if ye keep not your hearts well in duties, you connot be but sormal in the performance of them. Thirdlie, our hearts manie times have too low thoughts and uptakings of the incomprehensible Mijestie of God: damnable ignorance which is amongst people, makes them get so little advantage in prayer: do you not speak to him as to one of your fellowlist companion? Where is the exercise of sear, and lb of trembling, which Christians in old times uled to have, as Moses when he appeared, and came bra before God? Fourthlie, our hearts are prone to all misbelief, and readie always to misbelieve God, hid and his promises. Lastlie, except ye keep your rde hearts, it is impossible for you to take alongst hil with you your necessity: if one were standing by and heard your prayers, they would say that you golf are not in earnest with God; for you seek such things from a principle of light, and not from sen necessitie. Now I would pose you with this,

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whether ever you have been observant in anyo these duties or not. There are many whose pro-ki yers makes them to have more distance with the God, therefore I would request you to look w this, that ye be ferious in prayer, and to know th whether or not this be your frame, for therell tw some that will come from prayer with far mo tie bonds on them then when they began; and whe the is the reason of that, but want of servency? Itil the a great mystery of his love that he sends not fin bit from Heaven to burn our lacifice, and contume it our selves likewise! for what is many of our pra- if yers, but as it were the cutting of a dogs ned the which is an abomination to the Lord? lon

The third time when a Christian should espe Fel ciallie keep his heart, is under disection; and tim shal give you three reasons why he should want case well at that time. First, the devil is busiest whe i leek our hearts under disertion. Secondly, the the embracing of an idel under difertion; it is for the T why God lengthens out the time of ourlying lly under disertion so long, because we go to the bettemp of love with an idol when Christ is away. Third beau lie, because a Christian hath least strength then doth he loseth both much of his faith and of his love fore Maketh he you then to look on the world as talk purit less as the white of an egge; ye must take that ea, a dispensation of Christs love, that he makes ful to things taffelels to you under difertion : That is re m noble dispensation, for by it he imposes a necessir the ty upon youto keep your hearts till he return ship to you again.

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The fourth time when a Christian should keep his heart, is, In a secure frame: I think there are some sleeping in a sleep of conscience, which will never awake until the screighing of the damned in hell awake them. I shall propose two considerations to keep your hearts in securitie. First, because when ye are secure, ye have then least strength; and is there any amongst you that dare say but the devil then affaults you most bitterly? & when your hearts is lying in security, it speaks that ye are in a carnal frame. Secondly, if ye keep not your hearts when ye are secure, then ye may bidfaith, love and joy farewell until some other time, as ye may see in the practise of Felix, Goaway, and I will hear thee at another time. Acts 24.25. I would not defire a more fad case to an enemy, then not to keep his heart when he is under security, for he may bid the graces of the spirit farewell untill another time.

The last time when a Christian ought especially to keep his heart, is, when strong and subtile temptations appear plausible, honest like and beautiful, then ye must be upon your watch. O doth not temptations win in upon your hearts before ever ye be aware? and this speaks much sequity and unwatchfulness: I would say it is hard, sea, very hard to a Christian who is not watchful to take up the waies of the devil, whose waies are more subtil then the way of an Eagle in the air, the way of a Serpent upon a rock, or the way of ship upon the sea. Who can comprehend his vaies? He tempts us alwaies, both upon our

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right hand, and upon our left hand, both bebil and before, both awaking and fleeping; wes never free of his deceitful & unsearchable craft I would say this unto you, He is happy that see alwayes, and hearkens to Christs voice of direct on in his word, depending upon him for strength fo a but many listneth more to the voice of tempui for ons, nor to Chrift's bleffed voice.

Now, the next thing which I would speak who is, to propose some considerations to press your De keep your hearts; and, O that ye would confide De

of them and lay them to heart.

Wil The first consideration is this, I think many fo t us may be afraid that the devil dwells and ked ken possession in many of our hearts, and alace! Heant is like to be a possessor of some of them perp whe tually. I will give you five evidences of one (the and by all appearance) the devil hath his heart. Apit, now I charge you (O Atheists!) in the Nam hear of our Lord and Savior precious Christ, that Eph would examine your selves by them. First, wown; never one of you convinced to cry out that woring a in Plal. 25. 11. For thy Names sake, O Lord, parane don mine iniquity, for it is great: I say to such pasheir fons that were never convinced to cry out the zed is and were never convinced of the hard difficu come to win to the right keeping of your hearts, By And appearance the Devils hath your hearts in the doth ping, for these whose hearts are in the hands a fall the Devil. the Devil, they are never semble of their ring estate. Secondly, these who never wan to me be as use of Christ, that is a token that the Devillemben their hearts in keeping: There is many of us who is convinced of the vanity of our idols, but yer, alace, many of us drowneth our convictions with the fin of tippling, and buties them in the sepulcher of drunkennels; but believe it, if ye go on so and continue therein, God will plead with you for the same. The third evidence, one that hath a filent hardned and deceiving conscience, and whose conscience is silent : By all appearance the Devil hath that persons heart in his hand, for the Devil intifeth many to fin with greedinels, and will make their conscience not to reprove them, so that they delight in no better, for he hath taken away the tongue of their conscience, so that it cannot speak: But believe it, the day is coming when your conscience shall be the greatest soe and enemy that ye can or shal have: and believe it, there are many of you here who have your hearts so hardned as those that are mentioned in Ephel. 4.17.18. Who walk in the vanity of their own mind, having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. Your conscience when it is cauterized it will not speak to you, although ye would commit that damnable sin against the Holy Ghost: And ye think your selves well enough when it doth not reprove you: But alace, ye sleep with a false witness in your bosom, it hath many alluring delusions, but one day the words of it will be as sharp as swords; it will cry, Peace, peace, when behold sudden destruction: It will make you

fleep sound for all the danger that is hanging riple bove you. You walk (many of you) adding drume: kenneß to thirst. O Atheists! What will ye of ea when that day shall come upon you, when there is two books shall be opened? First, the book thri your wanderings and backflidings, in whiches! huge innumerable troup of fins are written; are no secondly the book of your consciences, and the vise

shal be nothing read out of that first book, but the rofe

conscience shal confirm it with Amen. ome The second consideration is, that if ye were light live eighty years, and though ye would weep usedly mourn forty of these years perpetually, if it con The be possible, and pray other forty of these year hese yet all that would be for nought, if ye will nouse give him your hearts: Believe me, if ye given life him your hearts, that sentence shal be pronous she ced upon you, Depart: Oh! will ye not give him your hearts who ought to have them, but brite by creation and redemption?

by creation and redemption?

The third consideration is, did ye ever finther any difficulty to believe, or to pray, or to lout h God? Ye may be perswaded of it, that ye mem, sleeping under a dangerous delusion, that reist think ye are going, and shal go to heaven, whe hell ye shal be thrust down to hell. I would say thinger there hath been much joy amongst the Devilse t be his angels, for the success which he hath had ligh Glasgow: he hath purchased many Harpers our himself, to fing that cursed song, I am not le.

from victory: I think we may turn that word! Th to another way, which Christ said to his . .

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ples, There is one of you twelve that shal betray ie: Ithink he may lay other wife of us, eleven feach twelve that are here will berray me. O! is lad, that the Son of God, even precious Christ, should have so many betrayers among se s! O! therefore give Christ your hearts. Did e never read that of Matth. 25.2. there was five vise virgins, and five scolish: and if there be of rofessors that shal be rejected; alace! what shal ome of you that never knew him? And if the ighteous scarcely be saved, O! what shall the un-

odly and sinners do?

The fourth consideration is, I would propose hese three things unto you. First, what is the use, O Atheists! that ye cannot endure hypoisie, why ye cannot look upon Christians? The cause is, You have not only the image and icure of Christ, but the very substance of thrift. Why hate ye not the rest of sins, as well hypocrisie? It is because the rest of sins looks ther like the devil, and therefore ye love them, ut hypocrits seems to have something of God in em, therefore ye hate them. Secondly, O A-eists! do ye believe that there is a heaven and hell, and an eternity of pain, and a day of dgement? If ye believed those things, ye would the so profane. Thirdly, did ye ever find any light in praising and commending of him? our heart saith, No, and your practise saith, le. O wo, wo to your eternally!

The fifth confideration is, the day is approach-B, when the least iniquity shall be preached in the hearing of angels and men that ever ye courte o mitted; there shal not a jot of sin be passed bintre and of all finners, the hypocrites shal havetereat sadest countenance, because they shal be diste hed pointed of a joyful end, and lole the opinion the the Saints, which will make them to look with the a lad countenance, in that day. A hypocrite wight be more moved for the loss of the approbatinear of the Saints, then for the loss of divine appropriate tion. O! know and consider these three thing mig First, know that all your iniquities shal be whe lin the hearing of Angels and men: The wyou i thoughts which you have had at mid-night, his conbe known. What will be your thoughts then, lenter Atheists! in that day? Secondlie, know that gain pocrifie may win easilie through the world up Christhe name of grace; but in that day there shall ways clear distinction made. It is hard to red man hal to betwixt hypocrisse and grace; but God shall gain your visors off your sace, and let you be know ou no and ye shall get the name which ye deserve, o you hypocrits! Thirdly, know that wo shall be sent as such which shal not be sound in Christ ausedem day: O wil you take him, and give him gomfo hearts. I take all the Angels in heaven, and not h the Saints about the Throne of God, to windend p yea, I take the verie Rones of these walls, and World timber of this house, and this book in my hanash, to witness against you, that ye were invittou, leave give your hearts to Christ.

The last consideration is, he that will not Let the his heart to Christ, believe it, these souther you

e coming upon him. First, he shal be no more treated to keep his heart, neither shal he be ineated to give his heart to Christ any more; for ne devil shall have it. Secondly, O Atheists! e four things shall overcome you. shall have dominion over you: you once deghted mightily in sin; but, alace! it shall be a eavy burden to you in that day. Secondly, the rath of God shal overcome you: O that shal be mighty Prince! Thirdly, the devil, and lastly, he lusts of your own hearts, all these shall tread ou in the myre. Fourthly, there is this which coming upon you, O Atheists! there shal be a intence of eternal excommunication pronounced gainst you which would not give your hearts to hrist. These blessed and gracious lips that alvays did delight in speaking good to lost sinners, hal then pronounce that sad and woful sentence gsinst you, Depart from me, ye cursed, I know ou not? The last thing which is approaching uno you, is, The day is coming when you shal be ent away to that prison, out of which there is no edemption: Ye shall be a number of miserable omforters one to another in that day. Ye shall not have a grain weight of comfort for all the joy nd pleasure which many of you have had in a World: You shal be Physicians of novalue, and nash your tongues for pain. We would say this to ou, O let the torments of hell, or let the joys of leaven perswade you to give him your hearts: Let the one constrain you, or let the other terrie you, to this noble duty of giving him your hearts hearts: and if ye give him not your hearts, ye first curse the day that ever you were born, or thus ever there was a Prophet amongst you. And the shall lament that ever ye heard tell of Christ, he you make not use him. Now I would only to be the Text over again, Keep thy heart with all difference, for out of it are the issues of life. But if you do not keep it with all diligence, out of it shall D the issues of death, ye shall get eternal tormen so

Now to him who can perswade you to give your heart in keeping to him, and who can noint your eyes with eye-salve to see your heart in blessed Name we desire to give praise.

## SERMON VI.

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Prov.4.23. Keep thy heart with all diligence; out of it are the issues of life.

Here are two great Books which a Chard stian ought mainly to study, there is Greand his own heart: and he would study to knook the unspeakable goodness of the one, and the desperate wickedness of the other. And we make the first time that a Christian turns of the strength of the first page of his heart, and looks upon that we sperate wickedness which is therein, he might est constrained to cry out, Wois me; I am under se Yea, there is as much wickedness in every tho heart who is here, as might be a quarrel to cop

ought to keep his heart. roy a whole world, it God would contend with s in his just judgement! I think Christians can ever trust their hearts coolittle, and they can ever truft God too much. And have we not reeived many proofs of both these? I may say as eremiah said, The heart is deceitful above all bings, and desperately wicked, who can know it? Dout alight of the evil temper of our hearts, and sight of the goodness of God, would make many of us renounce our self-righteousness, and our piritual pride, and admite his transcendant rightcousnels. I think a Christian ought to be as hese four beasts which is mentioned in Rev. 6.7.8. where the sour beasts that are spoken f there, may relate to the Ministers of the Gosel, and may also be taken for everie real Chri-tian: First, we should be sull of eyes before, to pair on Christ and depend upon him es an hand, haid upon her Mistress, and not to reste dupon hele things that are behind, as to rest upon them, coording to that word of the Apostle, I press hard toward the mark, forgetting the things that Gre behind, &c. Secondlie, a Christian should no pok to those things that are behind, to guard awinst enemies, and to be much in searching his mormer waies, to see how much of them hath been of vento God, and how much of them hath been at even to the Devil. Thirdlie, Christians should the full of eyes within to examine themselves, and de see their own corruptions. There are many ho have eyes without to take notice of other ocoples carriage, but they have no eyes to look

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120 The way how a Christian within to themselves: O would to God the there were sewer markers and observers of oth mu peoples carriage, and mo of the examiners a re lookers to themselves, purifying our selves, even as he is pure. Fourthlie, we should be as a Lie in our walk, to point out our boldness against ! ro devil and his temptations. Fifthlie, we should only like a Calf, or an Ox, to point out our laboriou ne nels. Sixthly, we should be like the face of me nels. Sixthly, we should be like the jace of me his to point out our understanding and knowledge in the Lastly, we should be like a fleeing Eagle, to poi out our heavenly mindedness: all our conventions am cion should be derected by the Law of God, our thoughts and all our actions, and allownay words should be conformable to his mind : and nin the Eagle hath wings, so also ought we to ha wings even as they had fix wings, we should ha two of them to cover our face, to point out the verence which we ought to give to God; and occa should have two wings to cover our hands, fike show out our readiness to obey Gods Comma s w ments: and we should have two wings to nar ver our seet, to point out our impersections the crooked paths we walk into. O Christin ith will ye study these three following things, and hou will not have so high thoughts of your selves, Nov oftentimes ye have. First, in is though the wo straining grace of God, that those grievious ns c which ye commit, comes not up to the perfed om of Adultery, Sodomie and Incest. Secondis There is no fin which ye comit but there is which fecret inclination to it, althogh ye think ye have i

much. Thirdly, it is impossible for you to comprehend, take up, and remember those iniquities hat you have committed since ye were born, as David is convinced in Psal, 51. 2. Gleanse me from my fin. &c. which we conceive to be not only from his known fins, but from his fins which he had forgotten: And therefore he bids God make them known unto him, and I would fay his to you, David who was a man according to Gods own heart, he knew not the number of his ins: and, O how much less can we that never same the hundreth part so far? And also you may see it in the practice of Job, How many are nine iniquities and fins! make me to know my ransgression and my fin.

Now we come to the words, and there is four hings which we spoke to from them at the last occasion; First, the duty commanded, Keep thy eart. Secondlie, the qualification how this duty skeeping the heart should be gone about, and it with all diligence. Thirdlie, that the heart of man hath many temptations seeking it, which is kewise presupposed in that word, Keep they heart with all diligence. Lastlie, the ressons why we hould keep it, for out of it are the issues of life. Now for the first, thing in the words we spoke to wo things from it. First, that it was a Christins duty to keep his heart. Secondlie, what was omprehended under this for a Christian to keep his heart, and likewise of those disadvantages which a Christian hath from the not keeping of the heart. Now sor the first thing, to wit, that F 2 it

it is a Christians duty to keep his heart. We find speak yet to some Considerations to perswade ye

to this duty.

The first Consideration is, take notice of bad qualifications of the heart, and there is fix leven bad qualifications of it. First, the heart exceeding deceitful, Jer. 17.9. The heart is deceived. ful above all things, and desperatly wicked, we can know it? and likewise Isaiah speaks of a ceived heart which leads people aside, Isa. 44. 2 The heart of man is a deceitful thing, it were preach peace, peace, when there is none. O!in deceitful, it will make us commit fin when the is no outward pleasure therein. Secondlie, the the heart is desperatly wicked, who can know in that is, if there were threatnings, command! promises, and convictions of sin, yet the heari will cause you to sin, is hell were put in your way the sin. Thirdle, that there is a cursed union betwire the heart and idols. Hof. 4.8. And the set their heart on their iniquity. Hos. 4. Ephraim is joyned to his Idols, let him alone. Adel that word is thrice repeated in Ezek. 14. 3.4. They have set up their Idols in their hearts: Ke your hearts with all diligence, I say, lest that un on be entertained. Fourthlie, there is many our hearts that is exceeding mad, Eceles. 9. The heart of the sons of men is full of evil, and many ness is in their heart, while they live, and after they go to the dead. Alace! there is nothing b madnels in our hearts; according to that wor

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the land is full of Images, and they are mad upon beir Idels. Certainly the madnels of our hearts peaks that we keep not our hearts. Fifthly, our pearts are divided, as in Hos. 10. 2. Their heart divided, &c. which speaks a great necessity of reeping our hearts. Sixthlie, our hearts are exeding whoorish, Ezek. 6. 9. Because I am broen with their whoorish heart which hath departed fom me, &c. Lastly, our hearts are exceeding all and ignorant in the wayes of godlines, as in ph. 4. 18. Having the understanding darkned, ing alienated from the life of God through the igprance that is in them, because of the blindness of eir heart. There is such an Egyptian darkness. pon our hearts, that we cannot know fin, there fome of us that (I fear ) knows not good by en il.

The second consideration is, that there is such difficultie to keep our hearts, therefore we in ight stronglie to guard them; Adam had his part but a short time in keeping, and yet he huld not keep it, which shows the difficultie in Aleping of it, Psal. 25. 20. Okeep my soul, and diver me, let me not be asbamed, for I put my Gust in thee. 1. Per. 4.19. Wherefore, let them un at suffer according to the will of God, commit the preping of their souls to him in well-doing, as unto faishful Creator. I would say to you, pray that grand auch Christ prayed when he was upon my spirie cross, Father, imothy hands I commit my spi-6 Opray that prayer everie day! for I lay, God forsake us but one hour, O what a great 01

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multitude of fins would we commit. Acts s.
Why hast thou conceived this thing in thine head thou hast not lied unto men, but unto Ged: Y even to God, who is the Judge of all, as if he laid, it was conceived in thine heart, and the was brought forth.

The third consideration is, that the heart is mother and original of all evil; and is this was believed, no doubt, we would watch with me watchfulness, and serious self-examination. Limited I would say, that the not keeping of hearts is the eause of many of your walking prophanely as we do; It is impossible for you walk with God aright, if ye have not your he keeped: if ye would keep a good conversal then keep your hearts, for ye must never at time trust your hearts, for either one time or other they will turn enemies unto you.

The last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this, It is a most of the last consideration is this the last consideration is this the last consideration is this and it is a most of the last consideration is this and it is a most of the last consideration is this and it is a most of the last consideration is the last consideration is the last consideration is the last consideration is the last consideration in the last consideration is the last consideration is the last consideration in the last consideration in the last consideration is the last consideration in the last consideration in the last consideration in the last consideration is the last consideration in the last consideration in the last consideration in the last consi

cellent thing for a Christian to keep his he would ye win to that commendation that Solar hath in Prov. 16. 32. He that ruleth his spirit better then he that taketh a city. O then keep in hearts, as if he had said, It is better to contain that Modicum and little thing, the heart, the

is for one to conquer a city.

Now, the second thing that I would spends from keeping of the heart, is to these disades tages which is waiting upon the not keeping of Prov. 25. last verse, He that hath not rule out to own spirit, is like a City that is broken down, without walls. And I would give you these

ought to keep his heart. 125 Salvantages which will attend upon these that Yorh not keep their hearts. First, a temptation will soon overcome that person with little diffiulty; the devil will not need to use many arguments for the gaining of that persons heart: Alace, bur hearts (many of them by all appearance) is in he devils hands, and that he hath a furer grip of hem, then we our selves have. Oh! that the deil should have so many of our hearts, and that so hany of them should be at his command! O beieve it, he is the hardest master, and he is the vorst master that ever ye served, and if he once he gain. These hearts which are not keeped, is all all out through other with consuston, like a tuinous attity, that wanteth government. Believe it, ye or cannot do God a greater service then to keep your hearts well, and the devil would count it a great courtesy done to him, if ye would resign them to he him: Therefore see which of them ye will obey. plote ourthly, if ye would consider and look what a irishing the heart of man is, O ye would guard it P I more then ye do; for it is alwayes besieged with on the lusts which the devil sets besore your eyes! the and there is three lusts which the devil doth behege you with, and be sure they shal all overcome you, if ye keep not your hearts. First, The sust of ad the eye. O but that lust hath brought many to his bedience! Secondly, The lust of the sless; O hat hath overcome many! And thirdly, The

oride of life; O to think these three enemies that hath taken many captives!

F 4 Now

Now the next thing which I shal insist all a upon, is, To point out some marks and evided ces, whether ye have kept your hears or not

First, if ye have keeped your hearts aright, will endeavor to crucifie vain thoughts: there not some here that never knew what it to crucifie and crush vain and idle thoughts? Tol was an evidence that David kept his heart, Pat 119.113. I hate vain thoughts, but thy law del love. There are some that repents for ontweet breakings out of fin, but not for secret fine their hearts, and be sure these never kept the hearts. Did ye never read that, Mat. 5. 8. Bles are the pure in heart? Your sanctification shall ver grow so long as ye lodge vain thoughts with your breasts. O Jerusalem! how long shal we thoughts lodge within the saith the Lord? Be can ful to think upon such thoughts, as ye may answer one day to the Lord, for your mid-night houghts shall be read in the houghts. thoughts shal be read in the hearing of angels at men. O would ye not be a named and loath you selves, if ye would consider these vile and val thoughts that lodge within manie of you?

Secondly, these hearts that is not kept, the embrace temptations so soon as they are assault by them, and they do not take notice that the are temptations, and that is a mark of one the keepeth not his heart, that takes not notice of devil, till he hath shut his temptation within breast: this is clear that David keeped not heart when the devils temptations did so assault him, 2. Sam. 11. and got such a victory over him

ought to keep his heart.

and it is also clear in the practice of Peter, when id he denied his master thrice, it was atoken that

he keeped not his heart well.

The third evidence of one that kee teth not his heart, is, he will commit fin with much deliit beration: manie of us commit sin after we have Theen thinking long upon it: hence it is spoken, Pakat there is some that studies iniquity upon their beds, and when it is light, they put it in practise, w. Micah 2. I. And likewise in Prov. 6. amongst ins these heinous sins that is odious and hateful to the God, wicked imaginations is reckoned emongst the midst of them, verse 18. Ilay, ye who sin all with much deliberation, ye have lost much of it the fear of God: for to sin with deliberation or wadvisement, is more then to fin against light.

The fourth mark of these that do not keep nswheir hearts, they fin with much willingness and nie pleasure: Ephraim willinglie worshipped the cals Isa of Dan and Bethel. Are there not some hear, you whose hearts are sollowing theire Idols, and povalting hard after them? But, O! can your Idols do you anie good, and purchase pleasure to you thone day? And be sure of this, these who fin sult with such willingness and pleasure, that is a clear

the evidence that they keep not their hearts well.

The fifth evidence of a heart which is not keeofthed, is, When a Christians heart can mis-regard in opportunities, in which opportunities commu-lot vion with God may be attained. It is a token that the Brides heart was not keeped, when she his would not rise and open to Christ.

FS

The

The fixth evidence, when the heart takes in coup the motions of God towards it, that is a toke pot that that mans heart is not well keeped, who can hot take up Gods motions: but a Christian who heart is keeped, he can take up the motions of the Spirit: this is clear, if you compare the 2. and chap, of the Songs together.

Lastly, ye may know whether your hearts we keeped or not, and that is, when ye do not do the cera the decayes of the graces of the Spirit with so you. There is four graces, by which a Christian may know whether he keeps his heart or not he First, if the grace of prayer decay. Second Tenderness. Thirdly, Faith. Fourthly, Low es O therefore, I would desire you to try you we graces what condition they are in, lest ye go dow no to the grave with a mistake in your bosom. No po I shall shut up our discourse with speaking the dissourt things.

First, a Christian ought to keep his heart con prostantly. The Hypocrite hath a sort of keepin keep of his heart; but he keeps it not so constantly as pureal Christian. And there is five times who are especially he keeps it. The first time is, who he he is under afflictions and crosses, then he wis so not let his heart wander from the wayes of Got the commandments, and he will keep his heart his heart at that time. Secondly, he will keep his heart and strong upon him, Acts 2.37. When they we he and strong upon him, Acts 2.37. When they we he

prickt in their hearts, they cryed out, Men and by ou

thren, what shal we do? Amongst which we me to

conceive there were fundry hypocries. The hypocrite thinks to win through the World, under he notion of a real Saint: but, believe it, alhough ye would win through the World under this notion (as many doth) yet the day is coming when ye and your practife shal be put to the souch-stone. The third time when the hypocrite would keep his heart, is, When he is going to the Sacrament of the Communion; but when he is come from it, he will take no notice of his heart, any more: and the only reason that he keeps his heart then, is, that he may have peace with a natural conscience. Yea, I sear, if we were all Mearched, it would be known that the most end we pray for, is to satisfie a natural conscience, and mor to please God. The sourth time when a hypocrite will keep his heart, is under sickness and dileales; yea any gross one will keep his heart in sickness: they who never prayed (almost) will pray at that time. The last time when he will keep his heart, will be when he is called to some publick holy work, as if he were called to pray mongst Christians, O then he will keep his heart diligently: And if he be in a Ministers fight, he will keep the Sabbath day: But, alace! these men do not remember that a greater One then a Minister lees them, even God the Lord. A hypocrice will keep his outward man, but not his inward man: He will not swear, but in his heart he will curse God: He will keep his sect outwardly, but inwardly he will commit adultery in his heart: if ye would be sincere, ye must mortifie mortifie your invisible idols, as well as your fible idols.

The second thing that I would say, is this, we keep your hearts, and not resign them free to God, although ye were to live eightie year and if ye would pray the one sourcie, and we set the other sourcie of these years, (if such a this could be possible) yet all that pains should be in nought, if ye do not freelie first give him you heart; for you shal get that searful sentence push nounced upon you, Depart from me, you curst no day, give God your hearts. Psal, 78, 56, we they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, and they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are they tempted and provoked the most high God, are th

The third thing which I would say to you, to this, The heart of man is a thing which ye was find a great difficultie to keep; and this is a promofit, that a Christian will even sometimes chanving in prayer. He will sometimes change four time of it, when he begins, he will be in a flame of love to God. And secondlie, he will fall second And thirdlie, he will have terrible thought of God. And lastlie, (ere he have done) he would speak to God as to his companion. And I was second to God as to his companion. And I was second to God as to his companion.

pose all of you that are here, if ye have nor been ali (or most part) of these frames when

whave been praying? Now I would charge you (as ye will answer to Christ one day) that ye would give him your hearts. There is two words which I would say to you; and, O that ye would onsider upon them: Christ comes and sayes to vens first, Take up thy cross, and deny thy self, and his ollow me. That is Christs first word unto a believer: and, O! but that be a great mysterie to you esh and blood. And the devil comes and sayes puhe second word, which is, Fall down and wor-Thip me, and I will give thee a Kingdom. The lift word of the devil, is ay the fairest word that The shal get, and the first of Christs is the sharwest. Now which of these two offers will ye whoose; I would onlie say these two words to ffrou. First, think ye not shame to resuse Christ duo openlie as ye do; Secondlie, that the answer is which ye give him, is not the answer which he alreeks. I say, one day ye shal be brought before his Throne waiting for your condemnation, if u, ou give not precious Christ your hearts; ye shal whand before his Tribunal to receive your last prend fearful doom: Oman! and, O.woman! har with what face wilt thou stand, and what wilt im hou have to say when thou stands before him? me remember the word of a cursed Emperor, who ectad made defection from Christ, he was forced ha breath out his last words thus, sadlie, Thou hast e vercome mc at last, O Galilean! So he is too worttong a party to thee to contend with, and at bength he will overcome thee.

Now the last thing that I would say unto you,

:11

The way how a Christian is, If you do not give him your hearts, I (ash Embassador of Christ) declare to you, that Christ and you shal fight together. Put on your harnest put on your steel-coat (for Christ will be reach for you) and boast when ye put it off again. And I would likewise say this unto you, that it is in possible for you to take Christ, except ye get fight of Christ and of his beauty: and if you saw him in his beauty, ye would say, I will talk him although I get not a Kingdom. O the Angels and gloristed spirits of just men now man perfect, may wonder at us why we stand out of long! Oh! will you give to another your heart and not to precious Christ, who hath given you his heart, and who is worthy of all your heart. Can you look upon that noble plant of renown and not give him your hearts, who had a help made in his side, through which we may seeh made in his side, through which ye may see he heart? Oh! man, and, Oh! woman, why willy la not give Christ your hearts? What shal ye sale when Christ shalsay sirst to you, Why would, not sincerely give me one day in your life-time secondly, Why would ye not give me your hearts I will tell you three things which will be vere terrible for you, O Atheists! in that day who you shal appear before Gods Tribunal. First, the hearing of the Gospel. Secondly, which is most terrible, the Resurrection of Christ. Last which is terriblest of all, when that searful so tence shal be pronounced against you, Depart, part! O then you shal curse the day that every were born in Glasgem, or in Scotland! No ought to keep his heart.

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you inhabitants of this place, I charge you (as the shal answer one day to God) that ye would give im your hearts in keeping; and in so doing, ye hal have life eternal: Otherefore, Kis the son y the way, lest his anger break out, and you perish in or ever!

Now to him who can perswade your hearts to

yambrace him, we desire to give praise.

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## SERMON VII.

out of it are the issues of life.

There is a great and vaste disserence be-twist the heart of a Christian while he is heln earth here below, travelling in these tents of hortality, and the heart of a Christian when he imal be above, taking up his eternal possession in fatole bleffed and everlasting tents of immortali-And, O! is it not a mystery for you to bewe that such a day is approaching, when those ru earts of yours which have been lo unstedfast in ver e wayes of godlinels, that they shal once be made the pillars in the house of your God, no more to go We may compare the heart of a Christian while he is here below) unto Reuben, it is un-all able, as water which doth mar its excellency: fe or a Christian (while he is here below) he is ke the Moon, changeable, and subject to many ciscitudes; but when he shal be above, he shal as the Sun, Having the light of seven dayes.

And

The way how a Christian And is not this a mysterie for you to believe the fuch a day is approaching, when these heins

of yours that have wearied fo much in wins service of God, to whom prayer hath beenty cross, to whom the worshipping of God intup publick ordinances hath been a burden? I said is it not a mystery for you to believe their such a day is approaching, when ye shalfering God night and day without any wearying? The xe is not such a voice heard in heaven as the he This is a hard saying, who can hear it? If it west y possible that ye could ask that question at Abelies if he desire to change his estate, or his wearyingle to do God service ( he who of all the lost poster res ty of Adam was the first inhabitant in heaven) bye would disdain to return an answer to such a quart stion, it being without all ground or reason: Anthi is not this a mysterie for you to believe that suchal a day is approaching, when these hearts of your efu that are now under so much darkness, such miobe constructions of God, such mis-conceptions mus the holie Majestie of God, and of the great me steries of the Kingdom of heaven: I fay, is it moon a mysterie for you to believe that such a day arm approaching when your hearts shal be fully taug the to comprehend those depths, and profound hal

crets of the Kingdom of God, when the mid w brutish and darkest understanding shal be manese to resolve that question and mysterie, how the ym can be in one, & how one can be inthree? Thous

shal then be able to resolve that profound my rie of the two natures in the person of our ble ord

ord Jesus Christ; and in that day your hearts mal be able to comprehend that blessed union hat is amongst the Persons of the blessed Triniy, and likewise in that day ye shal be able to take up that bleffed kont of union which is betwixt hrift and Believers; And is not this a mysteie for you to believe that fuch a day is approaceing, when your hearts that hath been under fuch exercise of sorrow, that they shal be cloathed with the garments of joy and praise? And I would ask et you, O what a robe must that be, to be cloahed with the garment of praile? It is a more exelent and glorious robe then all the robes of the reat Kings and Emperors of the world. Did your lyes ever see such an excellent garment, as the armet of praise; There is a three-fold cloathing which a Christian shal put on when first his heart hal enter into heaven, in that blessed day of the esurrection. First, he shal be cloathed with the hobe of the righteoulnels of Christ, and, O what must such a robe as this be? Secondlie, he shal e cloathed with the robe and garment of immortality; and, O what a robe and resplendant hen first a Christian shal enter into heaven, he had be cloathed with the garment of praise; and what an excellent and glorious robe shal all sese be! When ye shal be brought to the King in yment of needle work, and shall be made all gioous within!

At the last occasion when we spoke upon these ords, we told you that there was four things con-

heart from these predominant lusts which dwe in it; it is of the concernment of a Christian to keep himself from all iniquities, but it is often special concernment of a Christian to keep heart from his predominant sins; this was a practise of David, Pfalm 18. 23. I have kept self from mine iniquity, which we conteived understood of his predominant lusts: Then not an idol or lust which a Christian hath in heart, but he ought to offer it up to God, and

bout a knise to the throat of his most pleasant the said. I will tell you of five great idols which a Christian hath no will to quite, and it is impossitoble for him to keep his heart till he quite them. birft, a Christian hath no will to quite his relisious idols, that is, those idols, the loving of which is a commanded duty; but the immodefor ate love of which is an idol : as for inftance, it is en great difficulty for a tender Abraham to put a picknife to the throat of his only fon Isaac, or for parents to be denied to their children, and for a whusband to be denied to his wife, the loving of which is their duty, but the immoderate love of them is sin. Secondly, a Christian bath ill will ic to quite his advantageous idol, that idol in pur-. fuit of which, he conceives there is outward adhis vantange to be waiting upon it : as for instance, kt it is a great difficulty to perswade a covetous man fre to be denied to his riches. Obut that divinity which is in Prov. 23. 4. it is the divinity which the most part (or at least many) of the Christiplans, now adayes, doth not fludy to close with or we obey: Labour not to be rich, &c. There is a greaian ter easiness and facility for one to quite his pleafant idols, then to quite advantagious idols: as for plexample, a coverous person will sooner sorsake his lusts nor his riches. Thirdly, a Christian phath ill will to quite his invisible idols, these idols that doth lodge within his heart, there is a greater easiness sor a Christian to quite his vifible, then to quite his invisible idols: Sometimes a person will forsake his drunkenness and ne curling,

138 The way how a Christian curfing, which will not for lake his pride and latel but it is of your concernment, to be as much ay ken up in the mortification of invisible idols, a ey the mortification of invisible idols. Fourthly, ig Christian bath difficulty to quite these idend which he hath a natural inclination unto, besid and the love which we have contracted to some myndominant idols, by the reason of the constitution is of mans body: there is some that hath a natural inclination to one idol more then to another; m to clear this, I would say this unto you, I po T suppose some under these three predomina th lusts: First, that there is some under the preden minant idel of love to the World. Secondly, than there is some under the predominant idol of prid m Thirdly, that there is some under the predomin nant idol of lust, that is the idol that you hand most natural inclination unto; assuredly you have is greatest unwillingness to mortifie that ident Fischly, a Christian bach much difficulty bu mortifie that idol, the forfaking of which have great outward disadvantage waiting upon the force saking thereof; as that young man in the Gospet k he could not endure that Doarine, Go and stant all that thou haft, and give it to the poor, &c. Then was an idol which had much disadvantage (ash I conceived) attending upon the forfaking of it, that he could not imbrace such a doctrine, but a is said, He went away sorrowful, &c. Cursed be that person which goeth away sorro \*ful, where Christ and an idol is put in the ballance toget ther, and whose heart consents rather to take the

ought to keep his heart.

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dol then Christ: I would only say this by the ay.to you. Are there not many here, that if bey would tell that which is their practife, they hight condemn themselves, for this, that absence and distance with Christ was never so great a urden to their spirit as the want of the actual enyments and fruition of an idol: and doth not is speak that ye prefer your idols before Christ? this man, but Barabbas, is the cursed divinity

many of your hearts.

The second thing which I would speak to you, this, a Christian should not delay to give obeence to this precious and foul-concerning comhand of keeping his heart: I know there are me that doth not simply deny obedience to this mommand, but they postpone the giving obediance unto it untill another time. I would only fay door what a day will bring forth; it ye keep not your hearts to day, it will be a great difficulty for u to keep them to morrow: therefore follow fore practife of David, I made haste, and delayed not pe keep thy commandments, Plal. 119.60. Amongs hich we conceive he made hafte to keep this mmandment of keeping his heart.

sh Thirdly, we would say this unto you of the duty keeping your hearts, if ye would keep your ut earts aright, ye must entertain these four noble & cellent guests within your hearts, otherwise there will be a great difficulty for you; yea, an im-Mibility for you to keep them. The first guest must be dwelling in your hearts, is our blessed

Lord

The way how a Christian Lord Jesus Christ, he must dwell in your held! by faith. Secondlie, the word of God must dime in your hearts by love; and if once ye hide word in your hearts, then ye would be helped no keep your hearts, & that with much advantage be gain. Thirdlie, if ye would keep your hearts, es love of God must dwell in them, & if these wear indeed your attainments, then we might plea nounce that sentence upon you, The peace of cece that passeth all understanding, shal keep (as A garrison) your hearts and minds in Jesus Changan Fourthlie, ye should keep the sear and dreament God within your hearts. Study to live under divine apprehensions of the Omnipotent Majert of God: We conceive the little taking up of Omniscience of God, of the Omnipotenciele God, and of the terrors of God, hath a great an especial influence upon your neglect of the of keeping your hearts.

Fourthlie, there is this which we would for from this duty of keeping the heart, and it ist We shal propose several things that ye would end deavor, by all means, to keep your heartsh them. First, a Christian would study to kind his heart from the deceits thereof, and from the strong delusions that it speaks: This is they mysterie of iniquity, that even our hearts will ceive our own hearts, and studies to bring the to ruine: Take heed ye deceive not your selves, saith feremiah, or as the words may be rend take heed ye deceive not your solls, I. Cor. 3. Let no man deceive himself, &c. and Gal. 6.7.

ought to keep his heart.

at deceived, God is not mecked, for where a man meth, that shal he also reap. It is certain there e many soul-destroyers, and self-deceivers nongst us, their hearts speaks peace to them, ben there is no peace to them from God; and in esking to this, that a Christian should keep his art from the deceivings of his own heart, I shal eak a little to two things. First, what are these ceits that lodges in the heart of man.

And there is this first deceit of the heart of an, the most sinful thing that can be; we can at a favorable tittle and name upon it: there are w fins which anie are lying under, but they can at a favorable tittle upon them. Do not manie Il their presumption, faith? Are there not male that call securitie, peace? Are there not anie that call passion, zeal? Are there nor male that call their luk-warmness and indifferencie things of godliness, their spiritual wisdom? re there not manie that call their misbelief, militie? And are there not manie which call eir vain prodigalicie, mortification to the things a world? And likewise, are there not manie pich call their worldly mindedness, frugelitie? his was the deceit of Jehu, that called his proud ving of a Kingdom, zeal. Come see, saith he, dbehold my zeal for the Lord? whereas if he had ve said, Behold my real for my self.
Secondlie, there is this deceit of the heart of an, that the most excellent and choise things

God, our hearts can put an uppleasant name

and construction upon them: as for instance, an hele there not manie who call tendernels, hypocrisis prop And are not manie who call humilitie of spirit he stupiditie? And are there not manie who call hose zeal for God, rashness? This was the cause that recicaused Ahaz sall, he called believing in God shat tempting of God: I will not tempt God, saith he and while in the mean time he was pressed to saith in that God. It is a cursed practise in the hearts of maken nie, they put a salse robe upon god liness, and su. Findies then to shee from it: Just like the practise sime of the Fews, they put a scarlet robe upon Christ and and then mocked him.

There is this third deceit of the heart of ma ray nie, that it doth present as impediments and dichele versions to hinder us from the exercise of duth o at I would pose you, O Christians! when went your to dutie, but there was something that your heare, he propoled a diversion from the exercise of the ye dutie? This is clear in Prov. 26. 13. The floath rayi ful man saith, There is a lyon in the way, a lyon reek in the streets. He presents to himself an imaginamont which words point out the follie of the excuse T seeing there uses not to be Lyons in the street, it nor in the high wayes, they frequenting more selirarie and desert places: This is also clear onvi Songs 5. 3. where the carnal and secure heard taye the Spouse, when she is called to open to Christiat she presents this impediment, I have put off his coat, how shal I putat on? I have washed my sundee how shat I defile them? I shal onlie in speaking G ought to keep his heart.

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hele impediments, which out cursed hearts dother ropose to divert us from dutie, instance them in the exercise of prayer, that our heart doth propose several impediments to divert us from that recious and soul-concerning dutie of prayer, and shall name five impediments which our cursed and carnal hearts doth present to hinder us from that dutie, after God hath presented to us a golden opportunitie for doing of the dutie.

First, our carnal heart doth propose this impeliment, O! say ye, I am not in a praying frame,
nd so I must desist from this dutie of prayer at
his time. I would say to such that desist from
rayer, because they are not in a praying frame,
hele two words. First, do ye suppose the way
o attain to a praying frame, is to desist from
rayer: should ye not go to prayer, that ye may
e helped to win to a praying frame? Secondlie,
o ye never go to prayer but when ye are in a
raying frame? I suppose, ye pray not once in a
week then: and it is much if ye pray once in a
nonth, if ye pray not but when ye are in a praing frame.

The second impediment is, our hearts tells s, it will be more advantage not to pray, then to ray. Sometimes a Christian will be under that onviction, that he doth more offend God in rayer, then in desisting from prayer; and upon hat account, we do sold our hands, and neglects his dutie. First, I would say this to such, it is ndeed a sad and afflicting thing, the offending to God so much in prayer; but it is far sader to

The way how a Christian

give over prayer. Secondly, I would say this such, I can hardly believe that ever ye can off God so much in prayer, as by the total negled

that duty.

There is this third impediment which bme hearts doth propole to divert us from duties, hajel especiallie from the exercise and dutie of pray We argue thus with our selves, we are not fith der the sensible necessitie of what we need; so we say, we will not go to God at this timbeak for if we pray under such a case, we will turn kth complementers with God, we will but flatter but ye with our mouth, and lie to him with our tong ue a I would say this to such, the best way to bring T your hearts to the sensible conviction of your oth cessitie, is to be much in the exercise of praser, A Christian must pray for sorrow of sin, incon want it: and a Christian must pray for sens nere necessitie, if he want it: and a Christian me t pray for tendernels, when he wants it. Prayen: the universal messenger which we must constant lie send to God for the supplie of all our necessule ties. There is not a case which a Christian eart be in, but prayer may go to God as a messen ray for a remedie to such a case, when he standecta need.

The fourth impediment which our cooke hearrs proposeth to divert us from prayer, is coss hearts are not under a right majestick apprel may sion of God, and so ye say, if we go to pray will this time, we will be guiltie of the breach of tho third Command. in taking his holy Name in ted !

ing hat f onfe

on

we go to prayer at this time (saith our deceing hearts) we will but run our selves into hat sin, To speak to God as to our companion. I onsels, it is a sad thing to go to God without ome divine impression of his soveraignitie and rajestie: and I would say this to you, I think it one of the most sad and indenyable evidences the little grace of God which is in the hearts manie, that constantlie in their prayers they reak to God as to their companion: but I would skthis question at you, When went ye to prayer ut ye might find your hearts short-coming in the ue apprehension of the majestie of God?

The last impediment which our carnal hearts oth propole to divert us from the exercise of praer, is this, We say (manie of us) that it is an convenient time for the exercise of that dutie, herefore our hearts saith, that we should delay he time of praying till a more convenient leaon: according to that practife in Hagg. 1.2. The me is not come, the time that the Lordshouse pould be built. It is the cursed practise of our earts, that when God presents an occasion to ray we delay praying at that time, under the exectation of a more convenient season for going bout that dutie: just like that word which Felix poke to Paul, we speak that to our occasions. O ccssion that is presented to me to pray in: Go way at this time, and at a more convenient occasion will call for thee again. I would say this to these tho do so much slight the opportunities presened to them to pray, I would onlie say these three

The way how a Christian W words unto you who doth fo. First, what kne en ye, even ye which flights the call of God to po about prayer: what know ye, I say, but that m be the last call from Heaven that ever ye shale to pray? I would have Christians, and all of that is here, meditating upon this, That wh occasions are presented to you, ye may arg casion; for I know not but this may be thele occasion. Secondly, I would say this toy which flights your occasions to pray, when t next occasion is presented to you, ye will be mo unfit for the exercise of prayer; and when the coned venient time that ye did propose to your selve is come, ye will then defer it to another time of Thirdly, I would say this unto you who flight. thele golden opportunities that are presented you to pray in, know this for a certainty, the flighting of occasions is a disobedience to the commandment of Go: Would ye know wh occasions to prayer? They are even Gods ca inviting you to go about that duty: and if flight that occasion, the call of God is flight by you.

There is this fourth deceit of the heart man, which we would press you to study eshew, and it is, The heart of man studies by means to extenuate sin, and make it seem litt when it is not so: This is one of the greated de ceits of the heart; according to that of Solomon m So is the man that deceiveth his neighbour; and will add that as an excuse, Was I not in sport

ought to keep his heart.

will tell you three great faults which are incient to Christians. First, there are some that look pon their persections through a multiplying malas, their perfections appear to be more then alghey are: The Church of Laodicea was guilty finis fault, supposing her felf to have attained omuch persection, and to a great length in duies, when indeed the had attained to nothing. econdly, there is some, they look upon their sins hrough an extenuating glass: they are like the njust steward, when they owe an hundreth talents, hey go and write down fifty. Thirdly, these iniuities which they are convinced of, and are fored to charge upon themselves, they study to exenuate them, and say, Is it not a little one? and othey desire it may be spared.

The last deceit of the heart, is, The heart

oth oftentimes preach peace, when there is no peace from God. I am perswaded of this, let all he perfons that are within these doors be asked I that question, whether or not they have faith n God, or peace with God? I suppose there are or many but their hearts would say, they have eace with God. O! that is a dammable deceit of he heart, that oftentimes it preacheth peace to a man or a woman, when there is no peace to them rom God. I shall only to make this deceit appear more lively in its native colours, say this of t. First, that is a most mysterious and strong

deceit of the heart that will so speak peace to a

man; sometimes the word will speak war to a

man, and yet his heart will speak peace to him.

And

And, O is not that a mysterious deceit, that Assuppose if an Angel from heaven would pread tiles that doctrine to you, that there is no peace by ideor twixt God and you, many of your hearts would come (for all that) preach and speak peace to you wrest selves. And secondly, this makes it a most myster and rious deceit, that sometimes your conscience ready doth declare and preach to you, that you are no but at peace with God, yet over the belly of that his affertion, your hearts will preach peace to you. Thirdly, this makes it a most mysterious deceit, that not withstanding your lives and conversations ons, that they testify to your selves and other Those that you are at enmity with God, yet your heart it is will preach peace to you.

Now the second thing that we would say to 1 you from this, viz. That a Christian should kee whi his heart from the deceivings of his own heart and and it is this, ye would mainly guard against dis bee couragements: This our bleffed Lord Jesu Ch presses, John 14. 1. Let not your hearts be trou the bled, &c. And it is clear this is dehorted, Phil 74.6. Be careful for nothing, &c. and in P[al. 42.5] wh David doth (as it were) expostulate with his own La foul, for being discouraged and cast down. Now v. in speaking to this, that a Christian should guard out against discouragements, I shal speak unto two con things, and the first shal be to the rise of discou- fro ragement, and from whence it doth spring. And ha secondly, I shall speak to some considerations, to wi press this upon you, that ye would keep you to selves from discouragements.

And

And first we conceive that discouragement it rises from this, when a Christian hath no visible victory over his idols, then his discouragement tomes apace upon him: A Christian after long wrestling with his idols, lusts, and corruptions, and hath little victory over them, he is prone and ready to draw that sad conclusion there is no hope, but that once he shalfall by the hand of some of this idols.

The second rise of discouragement is, from Christs withdrawing of the sensible manisestations of his love, and of his presence, Psalm 30.7. Thou didst hide thy sace, and I was troubled. And it is clear in the practise of the disciples, the withdrawing of Christs bodily presence, it made sorrow to fill their hearts. I consess there are not many which are sick of the disease of discouragement under absence with Christ; but however, it hat he been the reason of his owns discouragement, when Christ for many dayes had absented himself from them.

Thirdly, this is the rife of discouragement when a Christian hath no return of his prayers, Lament. 3.8. compared with the 18. ver s. wherein v.8. he crys out, when I cry and shout, he shutters out my prayer, and in vers. 18. he draws that lad conclusion, My hope and my strength is perished from the Lord. The not getting returns of prayer hath been an occasion of much disputing the good will of God, and a foundation of much discouragement to his own people.

Fourthly, this is the rise of discouragement

The way how a Christian 150 when a Christian doth interpret the sad and at that Aing dispensations of God, and he conceives the clusio there is nothing but wrath speaking to him the Chri in; then he falleth into a great fit of discourse der l ment, as in Lam. 3.17. compared with v. 18. who we m the rise of his discouragement was the mis-inte comf preting of the lad dispensations of God.

Fischly, this is the rise of a Christians discon sgair ragement, When he is made to possess the iniquilia Ct of his youth, and all the terrours of God seemeth raget be called as in a solemn Assembly round about himding O then he taketh on a great fit of discourage brou

Now to what which secondly we shall spes Nan to, is to propose some considerations unto your faith

guard against discouragement.

The first shal be this, these that have a hear cour that is under the spirit of bondage and discourage hear ment, they cannot pray as they ought, discourage I ment makes prayer a most unpleasant duty, asi to clear in Plalm 77. I am so troubled, that I canno mis speak. Discouragement (as it were) kinders and Ap obstructs the exercise of prayer. Secondly, dis who couragement doth exceedingly interrupt the ex- An ercise of saich, as in Plalm 42.5. Why art thou cast wit down, O my soul? and why art thou discouraged bec within me? trust in God, for I shal yet praise him for the health of his countenance. The Plalmist har (as it were) speaks a difference (if not an oppo- on ficion ) betwixt disquieting and faith. If you this would not interrupt the lively actings of faith, ye he would study to guard against discouragement, fti

dab

that

that ye do not lit down and draw desperate conclusions against your selves, I know we may call a Christian Marah, now, because he is indeed under bitterness; but the day is approaching when we may call a Christian Naomi, when he shal be comforted with the consolations of God.

The third consideration to press you to guard sgainst discouragement, is, there is no duty that a Christian is called to when he is under discouragement, but it makes it a burthen to him, according to that word, ferem. 20.9. discouragement brought forth that resolution, then I said, I will not make mention of him, nor speak any more in his Name, &c. A soul that is under the exercise of saith moves swiftly as the Chariots of Aminadab; but a soul that is under the exercise of saith moves swiftly as the Chariots of Pharaob

Lastly, there is this consideration to press you to guard against discouragement, and it is this, misbelief and discouragement is the mother of Apostacy, as is clear in Lam. 1.8. She sigheth, and what followeth upon? and turneth backward. And it is no wonder discouragement grow big with child of Apostacy, because it makes duties become tasteless.

heavily.

Now the rest of the things which we would have a Christian keeping his heart from, we shall only but name them briefly unto you. The third frame that a Christian should keep his heart from, is from an impatient frame, he should study to make his heart keep silence to any cross

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that

that comes to him from the hand of Gothe Fourthly, he should keep his heart from a lustin hear frame, not to be taken up in an immoderate pu shall fuit after the things of the World. Fifthly, botth should keep his heart from an untender frame, bider would study alwayes to keep his heart tender, the hear he may have that divine softness that his head T may melt: likewise, he is to keep his heart from mate an unpraying frame, to be at every occasion in preci fit temper of spirit for the duty of prayer. Laft dant he is to keep his heart from a secure frame, alwa Psal to be upon the Watch-tower, and wait for the Chr motions of Christ: and there are three things, the 'e motions of which a Christian should take up argu First, he should take up the motions of Christ, of gl hear if he can take up the motions of the found (O Christs feet coming over the mountains of Be ptic ther. Secondly, he should take up the motions agl his conscience, that he may not be sleeping whe sin awakes. Thirdly, he should take up the mo you tions of the heart, to fee what frame it is in. Aand Christian should be able to write a diurnal of hithe own heart, that in such an hour of such a day his was in a believing frame, and in such an hourd dri such a day, I was in a discouraged frame; and i bei fuch an hour of fuch a day, I fought him whom My my foul loverh; and at fuch an hour of fuch a da ing he brought me to the banqueting-house, and hi citi banner over me was love. The summe of all is, thi ye would keep your hearts, ye must give Chris Ch them to keep, for that is the best way to keep wh them well, it is only to Christ ye must comme no ought to keep his heart.

he keeping of them : Ye know man had but his heart a short time in keeping, and he lost it, and I shall, before I close, because it is the great design of the preaching of the Gospel, give you five considerations that may provoke you to give your hearts to Christ.

The first Consideration is, will ye consider the matchless and transcendant excellency which is in precious Christ. O! dorh not that transcendant beauty preach, My son give me thy heart, Psalm 24. 7. The Psalmist presseth opening to Christ upon this account, Lift up your heads, O se everlasting doors and gates! And what is the argument wherewith he presseth it, and the King of glory sbal come in. I would only ask this at you (O ye hard hearted) is it not marvelous presumption for you to reluse the precious offers of such a glorious King?

The second consideration to press you to give your heart in keeping to Christ, Take a view and a comprehensive look of the precious acts of the infinite condescentions of Christ: Doth not his coming down from Heaven preach that dodrine, My son, give me thy heart? Doth not this being born under the Law, preach that doarine, My son, give me thy heart? And doth not his being born in so low a condition, preach that do-Ariae, My son, give me thy heart? And if nothing will perswade you to give your hearts to. Christ, ye would take a look of those five wounds which he received in his bleffed body. First, doth not the wound that he received in his right hand,

preach this, My son, give me thy heart? Second the lay, doth not the wound that he got in his lest han lay preach this doctrine, My son, give me thy heart is a Thirdly, doth not the wound that he receive out in his precious side, preach this soul-concerning in doctrine, My son, give me thy heart? And like the wise, doth not the wounds which he received how his blessed leggs, preach this doctrine, My son, give me thy heart? O! were ye never constrained to y wish for ten thousand hearts, to ware and bestoness them upon him? Oh! what hearts have ye, whick average we have ye, whick are the layer of t

The way how a Christian

The third consideration is, If ye will look up is on these things which intreats you to give Chrishe your hearts, ye cannot but give them unto him and Christ cryes, O come and give me your hearts of Necessity cryes, O go and give Christ your hearts; and we say likewise, O give Christ yours.

refuses the offers of so noble and condescending the

hearts to keep.

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The fourth Consideration is, Will ye looked upon these unspeakable disadvantages which stole tends those that will not give their hearts south the this. I would say this by the way, there are, two ballances upon which we weigh our hearts ever First, some weighs their hearts in the ballance of the Sanctuary, and they are sound light. Second of ly, some weighs their heart in the ballance of deoff ceit, and they are found without fault: But now in I say this to the persons which will not give their the hearts to Christ, I defye all the Angels in heaven to speak forth their unspeakable disadvantages.

ought to keep his heart. herea sense shal be the best preacher of it in that ay: and I shall name these three inexpressable is isadvantages to you. First, if ye give not Christ vour bearts, Christ shal be your eternal enemy: in the contrait to that precious doctrine which kene once preached, Come unto me, he shal prodinounce that sad sentence against you, Depart from ine: and therefore as ye would not engage Christ onearts. O! the Gospel-vengeance of a crucified icaviour, will be more terrible, sad and fearful, 8 then the vengeance of the Law! Christis the best friend, and the most terrible so. The second is is advantage is, ye shal be eternally shut out from tithe enjoyment of the bleffed company of Angels, and from the souls of just men made perfect : and, the therefore meditate and consider upon this, what it is to be separated from the Father, the outest person of the blessed Trinity; and from the son, the second person of the blessed Trinity; and from the Holy Ghost, the third person of the teleffed Trinity, and from all the bleffed society which are in heaven. And the last disadvantage its, ye shal be kept under these everlasting chains, theven all of you which will not give your hearts to Christ. If ye be not under this everlasting chain dof love, ye shal be under these everlasting chains eof wrath, I suppose, if the most stout-hearted Winner here, if he could but for a moment hear in the schrieghings of the damned (if it were granted ento him) he would not delay to give his heart to Chrift.

The

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The last consideration is, O consider these in her sinite, eternal and unchangeable advantages the her those have which gives their hearts to Christ The we conceive if all the Angels in heaven would preach together upon the unspeakable blessed of ness of the Saints in Heaven, they would always and close their sentence with this, It is unspeakable joy which attends those that are admitted to the blessed life.

There are five things which are unchangeable to Christians, and five things which are unchan his geable to reprobats. There is this, first, which is unchangeable to the Saints: (I mean not here untheir communion with God shall be unchanged the ble; for after they shall win to heaven, they shall the under a continual and blessed emanation of which the under a continual and blessed emanation of the same and the same and

Christs presence.

Secondly, they shal have an unchangeable low war. A Christians love while he is here, is like untuit the Moon, subject to many vicissitudes and also prations; but asterward when they shal be in heave ven, their love shal be unchangeable.

Thirdly, his holiness shalthen be unchanged ble, when once he shal put on the robe of Christige righteousness: He shal then sing that song, over Death! where is thy sting? And, O Grave! when o

is thy victory?

Fourthly, praise to God shal be unchanged in ble: O what a pleasant sight shall it be to see the souls of just men made persect, with harps ing their hands, singing these pleasant songs unto God most sweetly! Allelujah, to him that fits and

ought to keep his heart. the Throne, and to the Lamb which liveth for ever; the heir tongues is made like the pen of a ready writer. if There is not such a complaint uttered by Moses ouln heaven, I am a man of flow speech: Neither Sed och Feremiah now complain, I am a child, and ayeannot feak.

able Fischly, desires after God shal be unchangeathole; a Christian while he is here below, will defire God now, and within a little while he will able fire his idols; but then when he shal be above,

an his desires after God shal be unchangeable.

and upon the contrary, there are five things refunchangeable in the lot of a reprobate, and of geschele that will not give Christ their hearts. First, haltheir separation from God shal be unchangeable, nowhence once they shal go down into the pir, there shall be no hope of coming up again. Ah! "ye www.would think upon this, what a life shal it be to be nunder eternal excommunication from Christs he presence. O! but if ye knew Christ, and belieeaved what a One he were, ye would close with him!

Secondly, the reprobate shal have an unchanistgeable sorrow: O! he may be sad when the Ovengeance of God shall be squizing the marrow out of his bones, and when he is eternally thut up in these horrible flames, and out of them to have

no redemption!

the Thirdly, reprobates they shal have an unchanin geable harred against God, and God shal have an unchangeable against them 3 and I cannot wish a greater misery to any, then for Christ to have an

Fourthly, ye that are aliens from God, ye sha his of sin unchangeably, ye shal never cease to sin, and ye shal never cease to be cormented, on these two eternity shal be spent.

Lastly, your inward anxiety and tortering of the consciences shal be unchangeable, that worm shall never die, but shall eternally gnaw your con-

sciences.

Now what shal we say more? We have fet life and death before you, and whether of them I will ye imbrace? O that you would imbrace I Christ, even precious Christ, and give over tend your hearts to that bleffed Lord? It is like in O! these dayes, that the devil hath purchased many up Harpers to himself, to sing that song, I am not her far from victory. The curle of a crucified Saviour's I shal eternally come down upon the heads of the le hir that will not give their hearts to Christ; and to her you that will give, or hath given your hearts to he Christ, the eternal blessing of Christ shal come ll upon your heads. Behold, the day is coming Good (O Atheists!) when ye would give ten thou-ind sand Worlds for one invitation of the Gospel a-pea gain; and ye would be content to bide ten thou- ver fand years in hell for one preaching, and it shall y be denyed to you! O therefore do not with fland ou Christs offers: take him, ye will get him for sink look: And know that if ye will not love him now, his heart shal burn with hatred against you; and p one day ye shal curse your cursed hearts for that her hatred ye bare to him.

Non

## SERMON VIII.

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MICAH 6.9. The Lords voyce cryeth unto the City, and the man of wisdom shall see thy Name: Hear ye the rod, and who hath appointed it.

mIT I is a question that is hard to determine, whether the greatness of God, or the condesertendency of God be the greatest mystery? But, O! when both these are put together, they make up a matchless mystery. What is more dreadful then power which cannot be resisted? And what s more terrible then wildom, from which nohing can be hid? And yet what is more sweet hen the love wherewith he hath loved us, and he unchangeableness thereof which doth cut off ll suspicion? I would only say this unto you, God hath been speaking to you diverse wayes, and by different things, and as the Apostle peaks: There are many voices in the World, and very voyce hath its own signification. So I may by, there is not a voyce by which God speaks to ou, that needs to be a Barbarian, speaking in an nknown tongue.

I confeis, it is lad that when God condescends p speak unto us in so many different wayes that here should be so many which should stop their ars; are there not some to whom Christ hath

Gods threatning rod. piped, and they have not danced? And now h is beginning to mourn to you, and, oh! will fle not tament? I would say this to you, the day mis, be approaching, when Glasgows rods shall but Preachers, and its crosses Teachers from the Lord. Yea, God is beginning to preach that wo da to you which is in Jerem. 2-31. O generational fee the Word of the Lord Oc. If ye will not hear ken to God, in the voyce and mouth of his Prewi chers, he will send a more severe Preacher un or you; and ye shal be forced to hear his voyce. In say look that the contempt of Christ in his rod I in his Ordinances, and in his offers, make men this place an Aceldama, a field of blood, and o Golgotha, the place of dead mens skuls. I sayew you, the day may be approaching when ye show meet with these six silent things from God. First of when ye shall meet with silent rods, when ye shall not know nor understand the language of them when they shall speak to you in strange and profound language which you shall not understand the language. Secondly, when ye shall meet with a silent Godel when you shall cry to him, and he will not hely you. Thirdly, when ye shal meet with silent and dumb Ordinances which shall not speak until you. Fourthly, when ye shal meet with sile mercies, that all the good things he doth unti you, ye shall not know the language of the Fischly, when ye shall meet with a sad lot of filent conscience, when you shal not be reprove by it, when ye fin, but God shal give you leave fall and depart, and not to return. And last when ye shal meet with silent commands, with ill flent threatnings, and with filent promiles, that mis, ye shal never know what the promise calls for, Il what the threatnings calls for, nor what the comthmands calls for, when he shal chastise you in the wo dark, and there shal be none to deliver you, and tio when there shal be none to plead your cause, but ear fin-revenging God entering the lists with you, rewhen he shal say to them that are lest, do not pray unfor this people, nor interceed for them, for they e. are the people upon whom I will have no mercy: od I may fay by all appearance our judgement doth mespeak this. He hach spoken to us in the still voice and of the Gospel, and he hath spoken to us in the ay whirle-wind, and yet he is in none of them: but showhat know ye, but God may the next time speak in you closing himself in a circle of fire? I have Mometimes spoken that word to you, Awake, aacomake, Q Scepers, and call upon your God.

But to come to the words, in this Chapter the am Prophet hath been leading a lad process against bothis people, for the neglect of duties which were he lying at the door, and now we have in this verse tan the conclusion of it, the scope whereof is this, which weight the people that the Lord would send a ile more sharp message if they will not obey. And in

untit there are four things considerable.

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her First, we have an excellent exhortation given of to hear the rod, and by it, is not only meaned to take up what the rod speaks, but also who hath appointed it.

Secondly, there is that excellent consideration

162 Gods threatning rod. to preis them unto it, it is the Lords voice,

may lay that of the rod which was laid of He in another lense, it is the voice of God, and not man.

Thirdly, we have the people to whom the good hortation is given, and it is unto the City, that hior to Samaria, and to the bordering towns thering t about, now the reason why the Lords voice crie hese unto the City rather then to the Countrey, than reason of it is either this, the City ordinatily had N most eminent token of the mercies and resped ou, of God, which being abused, makes God especialitie ly to contend with them, or elle because of this if ordinarily most prophanity is broached with T the City, and doth vent it felf thence intothrom Countrie, according to that word which is spoke juti of ferusalem, that from it prophanity goes out in able the Countrey or whole land.

The fourth thing in the words, is the perfor ies that will hear the voice of the rod, or the Lordis voice, and it is, The man of wildom shal see the Name, or as the words may be tendred, the marin of substance, or of substantial wisdom; which no speaks, that it is one of the greatest follies that it is imaginable not to hear the voece of the Lord and it

his threatning rod.

The last thing in the words, is the way how her the man of wildom winnes to the right ule-mi be king and understanding the voice of the rod and it is by feeing his Name; now by the Nambe of God may be either understood, the seeing the Authority of God in his threatnings; or

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Now having thus made plain the words unto ou, there are three things which we shal speak a ittle unto from the scope, before we come to the

infithing in the words.

The first thing which we shal take notice of som the scope is this, that the slighting of known luties is the fore-runner of some sad and lamenable stroak from the Lord upon a person or beople, these things which they know to be dulies, and yet they flight and dilobey them; I say his the fore- runner of some fad and eminent act of the displeasure of God to a person or people, This is clear, Luke 12. 47. That servant which noweth his Lords will, and prepares not himself, heither doth according to his will, shalbe beaten with many stripes. And that word in fer. 5.5. I will get me unto the great men, and will speak unto hem, for they have known the way of the Lord, and be judgment of their God, Oc. yet it is said of hele, they have altogether broken the yoke of burst he bonds: And what follows? verse 6. Wherefore a Lion out of the Forrest shal slay them. Rom. 1. 21. 26. where they professed themselves to

Gods threatning rod. know, And yet they glorified him not as Go This is given as a reason, That he gave them up south a reprobate mind, to do things not convenient. Let is probable the impiety and prophanity of not people is come to a wonderful hight, when the of can sin against light and knowledge. Now it kn speaking of this more fully, I shal speak to sombest aggravations of the fin of flighting known dutie Th The first Aggravation is, when a person the flights duty after the sinfulness of that sin hat ed been discovered unto him, and engraven on hi conscience; Othat is a mighty aggravation det that sin: This is clear in Hos. 5. 2. And the relact volters are prosound to make slaughter, though on have been a rebuker of them all. Nehem. 9. 25 its and have testified against them, yet they dealt proudly, and hearkned not to thy commandments, he here finned against thy judgments. I conseis, sinning in against convictions of Conscience (especial f when they are sharp) is a greater sin then to so against light, this is indeed to sin with a liftedu hand, and not to blush, nor be ashamed, nor you not les therefore, there are many here that flight know or duties notwithstanding of light and the convision aions of Conscience which they have had to doing so: I would only say to that person, be and frayed and stand in awe lest the day may be a pay proaching, when God shal cease to be a reprove unto you, and the reinvies shal be laid on you to own neck, and you shal be as a wild A & snuffing up the mind.

The second Aggravation of slighting known luties, is when a person flights known duties, afer God hath been discovering discontent with another person sot that sin, when we see the justice of God overtaking another person for slighting of known duty, and yet the person which stands beside, is not afrayed to persist in the same sin. This is clear in Fer. 3. 8. And I saw, when for all these causes whereby back sliding I srael commited adultery, I had put her away, and give her a bill saivorce: yet her treacherous sister Judah seared pot, but went and played the Harlot also. As if he had said, thought Judah have beheld what I have one to Israel for her whoorish carriage, yet notsichstanding of this, she went and played the har-ot also. I confess this is a greater aggravation hen the former, and it speaks that such a sinner in a manner) hath given a defiance to the justice f God, and hath cryed out (in a manner) I care not what God will do, I will do my pleasure.

The third Aggravation of the sin of slighting wown duties, is when persons slights known duties after God hath begun to contend with them or so doing, this is a mighty aggravation of sin, sisclear in Isa. 57.17. For the iniquity of his contourness was I wroth, and smote him: I hid me not was wroth, and he went on frowardly in the say of his heart. After a person hath hard the rod haken over his head, and hath drunk something the justice of God for slighting such a duty, yet sansgression, and yet are there not mania here who are such?

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know, And yet they glorified him not as Go This is given as a reason, That he gave them up duti a reprobate mind, to do things not convenient. Fer is probable the impiety and prophanity of noth people is come to a wonderful hight, when the of C can sin against light and knowledge. Now it kn speaking of this more fully, I shal speak to som belief aggravations of the fin of flighting known dutie Thi The first Aggravation is, when a person the ilights duty after the sinfulness of that sin hat ed been discovered unto him, and engraven on hi conscience; Othat is a mighty aggravation wi that sin: This is clear in Hos. 5. 2. And the med volters are profound to make slaughter, though on have been a rebuker of them all. Nehem. 9. 29 ith and have testified against them, yet they dealt proud to ly, and hearkned not to thy commandments, beher finned against thy judgments. I conseis, sinning in against convictions of Conscience (especially when they are sharp) is a greater sin then to so against light, this is indeed to sin with a liftedu hand, and not to blush, nor be ashamed, nor you to be asrayed to commit iniquity. Know not les therefore, there are many here that slight know or duties notwithstanding of light and the convisis Aions of Conscience which they have had so doing so: I would only say to that person, beind frayed and stand in awe lest the day may be a pay prosching, when God shal cease to be a reprove hak unto you, and the reinyies shal be laid on you the own neck, and you shal be as a wild As fruffing I up the wind.

Gods threatning rod.

The second Aggravation of slighting known luties, is when a person flights known duties, afer God hath been discovering discontent with another person sot that sin, when we see the justice of God overtaking another person for slighting of known duty, and yet the person which stands beside, is not afrayed to persist in the same sin. This is clear in Fer. 3. 8. And I saw, when for All these causes whereby back sliding I srael commited adultery, I had put her away, and give her a bill sfaivorce: yet her treacherous sister Judah seared pot, but went and played the Harlot also. As if he had said, thought Judah have beheld what I have one to Israel for her whoorish carriage, yet notichstanding of this, she went and played the harot also. I confess this is a greater aggravation hen the former, and it speaks that such a sinner in a manner) hath given a defiance to the justice God, and hath cryed out (in a manner) I care pot what God will do, I will do my pleasure.

The third Aggravation of the sin of slighting mown duties, is when persons slights known duties after God hath begun to contend with them or so doing, this is a mighty aggravation of sin, is is clear in Isa. 57.17. For the iniquity of his contourness was I wroth, and smote him: I hid me nd was wroth, and he went on frowardly in the say of his heart. After a person hath hard the rod haken over his head, and hath drunk something the justice of God for slighting such a duty, yet ansgression, and yet are there not mania here sho are such?

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him.

The fourth Aggravation of slighting known duties is, when a person slights known duties urs on very smal temptations, is not this certain, a word of a temptation, the half of a word, yea, il de very nod of a temptation will put us from the de I ing of known duties? Yea, sometimes we will en glad of a temptation to divert us from the ext. A cise of duties, yea, sometimes it is known, who is temptations are not present to divert us from the exercise of known duties, we will go forth a post seek a temptation. I confess the devil needs mat to be at much pains in these dayes, there is meen ny which gives the devil work and imploymen mo yea, and if he seek them not, they will see ans ney

The fifth Aggravation of the fin of slighting t known duties, is, when persons do not so muster as set about well-doing of them, that is a great ten gravation, this is clear in Luke 12.47. He have knowes his masters will, and doth it not, neith and doth prepare himself to do it, is worthy of doubes, stripes. He will not take pains to prepare light heart for duty, that is a mighty aggravation The Some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of some they are content to be under their severe of sever Some they are content to be under their fetters in fl though they were bond of God; somethey anti content to live under their convictions, as thought it were impossible for them to answer them, anda they lay there is no hope.

The fixth Aggravation of slighting knownti duties, is, when a person flights duties after Gers, hath commended the beauty and excellency f th fuch duties; that is no doubt a great aggravation gre

when God doth commend prayer, and discoisthe beauty thereof to a Christian, Othen it a fad and lamentable thing for that person to down and flight his duty, that is , (as it were) flight prayer when it hath on all its ornaents.

A seventh Aggravation is, of slighting known mies, is when persons slight duties after they we been covinced of the advantage which waits on the doing of them: Are there not some at slight prayer, notwithstanding they have then convinced that prayer hath been unto them mount Tabor in which they have seen Christ ansfigured; somethey will slight prayer, after bey have been convinced that prayer hath been ine trysting-place betwixt Christ and them, and ter they have been convinced that prayer bath en as the top of mount Pisgah, on which they eye gotten a view of the promised land : O that a notable aggravation of flighting of known dues, when the person hath this to say, now I am lighting my own advantage!

There is this last Aggravation, when a peron flights known duties, yet, with very little reniment and grief of heart: Are there not maut that have flighted their morning prayer here. day, & yet not have convictions thereof? re there not many persons here to day, that ofentimes goeth to bed without saying their pra-Gers, and yet have as much peace of conscience as great length in hardness of heart, when he can

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Gods threatning rod.

flight known duties, and yet not be grieved; and it is a token that they have not only to res will: Are there not many persons that no twill be standing of the slighting of known duties, yet bat ver had a broken heart therefore? Doth not vin misbeliever flight the commandment of saith, he yet not weep for it? Doth not the secure Chaise Hian flight the commandment of prayer, and val not be grieved therefore? Doth not the 17. fumptuous sinner sight self-examination, and hen is now much grieved? And doth not the dillion lute sinner that is under the power of his ide pea flight the commandment of mortification, and ma not have a sore heart for it?

Now, the second thing which I shal specier from the scope, is, I shal propose some considering rations to press you to the exercise of all know

duties.

The first consideration, it is the Christing which practifes, and not the Christian whimes knoweth, to whom the promises are madean Would ye know the Christian which hatter right to the promises? It is not, he Christices which knoweth his duty, but it is the Christino that doth his duty; this is clear in Matth. 7. Ris Noi Cery one that saith unto me, Lord , Lord , Ril enter into the Kingdom of heaven, but he that din the will of my father which zin heaven. I thinks

the promiles had been annexed to the knowled and of duties; then doubiless Balaam had been go heaven; it is not the knowing Christian, but of

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is the practifing Christian to whom the promises are made.

The second consideration to press you to be exercise of known duties, it is the Christian bat is taken up in practising, and not the knowing Christian that is blessed; would ye know he blessed Christian? It is not he that knows his duty only, but it is he which knoweth his duy and doth it; according to that word, John 13.

17. If ye know these things, happy are yeif ye do hem. Where ye may see happiness is annexed to loing, and not to knowing: I consels if ye could peak your duty like an angel, and if ye knew the smalless command in Scripture to be a command lying at your door, yet if ye do it not, ye shal new ter be blessed. O, know it, there are many knowing persons in hell to day!

The third consideration to press you to pradise, it is the practising Christian, and not the
knowing Christian that is approven and commended of God; this is cleare, Songs 7. 1. How
beautiful are thy seet with shoes, O Princes daughher! Go. Christ taketh first notice of the brides
eet, which is her practise, and commends her
from that, believe it. Christ commends a Christians feet, more then his eyes, that is, his pradise, more then his knowledge: It is the practiling Christian which shal have that word spoken
to him in the day of the Lord, Well done good
and faithful servant; it is not said, well known
good and faithful servant, but it is said, well known
good and faithful servant, but it is said, well done;
tor if ye know never so much, and yet not

Gods threatning rod.

practife it, Chrift will never commend you. this The fourth confideration to press you to the confideration doing of known duties, it is not the knowledge out but the practise of duties which will give peacen 7 a Christians conscience: if ye would know all the from commandments in the Bible, and yet neverdigt one of them, it is nothing, it is not your know A ledge that will give your conscience peace. Il know this to you, many other knowing and the mor flighting of duty, in one day will make their con con science roar like a Lyon, and they have nothing in w to answere it. I say unto you, O Christians! ify o m would have peace of conscience in the great and terrible day of the Lord, then practile what what where know, and defire to know what we ought toprop practise. the

The fifth consideration, it is the practice thou your duty, and not the knowledge of your dut Thi by which ye rise up in conformity with God; hom is the practifing of what ye know, and not thiseknowledge of what ye should do, that raises youlifeup in conformity with him; if ye know all that should do, and do it not, ye may be strangers weigh God, in respect of conformity with him, as if not k were meer ignorants. I wish there were in the kest dayes less knowledge and more practise, or rathelent I wish there were more knowledge and practi wei both together. I think the Christians of this timety; fins against a witness in heaven, and a witness ather gainst their own conscience: I think there angrai some (but sew amongst us) in these days ligh that sinneth out of ignorance, but I would is close

this, The person that now out of knowledge, condemneth himself; but the person that sinneth out of ignorance, the Law condemneth him.

There is this, thirdly, that I would say to you from the scope, I would have you observing these

fix things concerning known duties.

And first, many persons are more desirous to know what they should do, then to do what they mow. Some persons cry out, Wherewith shall come before the Lord? And the Lord may answer them with this, Have I not shewed thee, o man!

There is this second thing which I would have you knowing, the question which shal be proposed to you in the great and notable day of the Lord, it shal not be, O man! what knowest thou? But it shal be, O man! what didst thou? This shal be the question which Christ shal put home to you in that day, What didst thou in thy ise-time; and not, What knewest thou in thy life-time.

Thirdly, I would say this, believe it, a grain weight of sincerity and practise, is worth a talent of knowledge: it is better to practise as the weakest Christian, then to know as the most excellent Angel, not practising what we know. Christ weighs not our grace by quantity, but by quality; not by degrees, but by the truth and reality of them: I say, if thou knewst never so much, a grain weight of sincerity and peacife in Gods sight, is more worth then it all. If thou were as eloquent as Apollos, and as wise as Solomon,

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and could ye speak with as many tongues as Pan on the & if ye knew & under Acod all my Reries, yet if whe do not practise your duties, it is all to no purpose duty

Fourthly, I would say this, the slighting mal-known duties hath many sad disadvatages waiting pray

Sponthem: and I shal name these sour unto yo to a First, the slighting of duties, it is that which sian makes Christians weary in duties. Is there an mal person here that slights ducles at such and such the time, I prophésie this to thee, thou shalt wear ly b of duties ere long: This is cleare in Ifai 43. 22 F But thou hast not called upon me, O Jacob! in of ke thou hast been weary of me, O Israel. I say, sligh the thing of duties, and wearying in duties, they will if not be long asunder.

Secondly, flighting of known duties bringson fac much hardness and stupidity of heart; according the to that word in Nehem. 9.16. where disobediend gain and hardness of heart are knit together. Wouldthe you know the reason why so many persons at know under so much deadeness, and under so man con bonds? It is because they slight known duties. Ithi

Thirdly, the flighting of known duties doil fin. shese three things to our conscience. It eithe tie. marrs the peace of conscience, or else it harden fin. the conscience: or, thirdly, it lulls our conscience age afleep. I wonder how many of us can call on he selves tender, since there is so much slighting al that we ought to do. Are there not many Chil vi stians, which may soon tell all their privat pri yers that they make to God?

There is a fourth disadvantage which wait

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on the slighting of known duties, and it is this, the Christian who slights duty semetimes, that duty which a Christian doth, it is exceeding formal. There are some Christians which slights prayer one day, and the second day, and it is one to a hundred, but the third day when that Christian prays, but it be meer formality. O what makes Christians pray so weakly? It is because they teach their hearts the art of praying sormal-

ly by flighting of duty.

Fifthly, I would say this to you, the flighting, of knownduties, is the first step of the En against the Holy Ghost. This is clear in Heb. 10. 26, For if we fin willfully after that we have received the knowledge of the truth, there remaineth no mere Jacrifice for sin. I will tell you what is betwixt the fin of flighting known duties; and the fin against the Holy Ghost, there is no more betwixt them both but that word will faknes. And what knowst thou, but thy slighting of duties may come to willfulness ere long? Ye would know this, that under the Law there was sacrifices for ins of ignorance, and likewise for fins of infirmities; but there was no sacrifice for presumptuous fins. Now if this be the first step towards the sim egainst the holy Ghost, I am sure there are some here which have gone this length, yea, and I fear a little further: Now will ye take home this conviction, and I would say this, let the person which is not guilty of this offence amongst us, take up the first stone and cast at us. I suppose; our conscience might accuse us, and we might

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Gods threatning rod. steal out one by one. O! the dreadful disadva tages which attends that person that sligh known duties! This is a strange thing, our con sciences are no more moved at what one ca speak of that which is our sin indeed, then though it did not cocern us. I suppose, there is no one here, but they may write this on their for heads, Gulty, gulty.

Now there is this , lastly, which I would fa unto you, The day is coming when the slighter of known duties shal be forced to cry out, Ah! that I had been an idiot, and had never known m duty! I consels, the slighting of known duties and the sinning against light, shal be a mighty aggravation of our fin. O what terror was itto Judas conscience, when he came to think of this I sold my Master, and I know I have sinned in so doing! And, O what terror likewise will it be to you, when ye shal be convinced of this, My conscience told me that this was my duty, and l would not do it!

Now the next thing which we shal speak to from the words in general, is, That God in the depth of his condescendancy, hath many various wayes in making known duties unto a person or Pe people: This is clear from the words, where God having pressed duties upon this people by the voice of his Ministers, now he sends a more sad and terrible preacher to them, even a threatning red. Now this is clear, that God hath many mayes in pressing people to their duties, Isai 5.4. What could have been done more to my vineyard

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that I have not done in it? &c. This is also eminently clear in Songs 5. 2. Open to me, my fifter, my spouse: And it that will not doit, he will knock at the door, and lay, It is the voice of thy beloved that knocketh: And if this will not do it, he will use arguments to perswade her, Open to me, my fister: Is not that an argument? Yet he will give her another, For my head is filled with dew, and my hair with the drops of the nigh And if all these will not do it, Christ will put in his hand by the hole of the door: which speaks this, that Christ in the depths of his condescendency, leaves nothing unassayed to presspeople to their duty. This is also clear in Deut. 11. 26. 27. 28. where he setteth life and death, bleffings and cuissings before them to press them to their duty. I confess there are many in heaven to day that Christ never took the half of the pains on them as he hath taken on some of us, and there are many in hell to day, upon whom Christ took never half so much pains as he hath done on some of us: and is it not then a wonder that we are not sent away to hell likewise? Now I will tell you fix great voices or means wherewith God presseth people to their duty.

The first voice is, the voice of threatning: all the threatnings which is in the Scripture, this is the voice of them all: O give obedience to your duty! This is remarkably cleare from that choise and remarkable place, Fer. 36.3.6.7. vers. Therefore go thou and read this roll which thou hast written from my mouth &c. Baruch.he is commanded

Gods threatning rod. so read all the threatnings of God to his people; and what is the precious end he hath before him? It may be they will present their supplication before de the Lord, and will return every one from his evil th way, &c. This is the very end and scope of Gods ha threatnings, that persons may present their pra- le vers before him, and he will shake the rod over our heads for this end. Therefore I fay, give the for threatnings of God (who are his messengers) that of

door. The fecond great veyce whereby God fome- me imes present home ducies upon solk, is by the do voice and red of these sad affileting dispensations all which we meet with. This is indeed the end of them, that persons would give chedience to the sci commands of God: this is clear in the very scope, ro where he present them to hear the voice of the rod, die that they might give obedience to their duty. for And it is also clear from that sweet and excellent promile, Exek. 20, 37. And I will cause you to past pe ander the red, and I will bring you into the bond of th the Covenant. I fay, the very great end and delign th of God in sending rods; is, that persons may be da engaged to their duty.

The third voice wherewith God presseth people to their duty, is by the voice of promises, what G is the great voyce of the Covenant of promifest the It is, give obedience to commanded duties: This me is clear in Ezek. 11,19.20. And I will give them ni one beart, and I will put a new spirit within you! of and I will take the slong heart out of their fless A

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which they require, and it is, to put the rod by the vo 601

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and I will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances, and do them, &c. As it were, all the great promises of the covenant have this promise, Obey, and reshall have; it is obedience that leadeth us to the pesselfion of the promises.

The sourch voice whereby God pressen persons to the doing of known duties, is, by the voice
of all the mercies which we meet with: I say, the
voice of them all is this, O give chedience to his
commandments! Yea, this is the very language of
mercies. All the great things which God hathe
done to you, what is the scope and end of them

sil? It is, O will ye some and obey.

Fifthly, doth not the great voice of our concliences, and of all the convictions which God rooves upon them, do they not say, O give obedience, and obey him with all thy heart, with all thy

foul, and with all thy strength.

There is this last voice whereby God pressent speople to the doing of known duties, and it is by the voice of all the publick Ordinances: what is the great voice of all these preachings which we daily preach unto you, but this, O give obedience to the commands?

Now I would say this unto you, O people in Glasgon! hath not God spoken to you by all these voices? Hath he not spoken unto you by mercies? Hath he not spoken unto you by threatnings? By the voyce of promises? By the voyce of the rod? By the voyce of our consciences? And by the voyce of publick Ordinances? Oh!

look

Gods threatning rod. look that the 26. chapter of Leviticus, be no Go

Glasgows plagus! Lord keep this place from him Golpel condemnation. For it is a searfull and sis dreadful thing to fall in the hands of the living har God! Yet leven times more, yet seven time nd more, I fear, be your plague. Oh! what can ore God do more to us nor he hath done? Have we he we not pressed this duty upon you, that ye would imbrace Christ, and that this duty might be line

away to him (in a manner) he will force us to his

your delight? If Christ cannot allure us to give our heart and

give our hearts to him. I confes, it is sad to ha flight and disobey the voice of the rod. God ho hath two times fearfully shaken the threatning last rod of his wrath over this City of Glasgow in con few years. Look that so many menacings of rod Gods rods, be not the fore-runner of some salper Aroke from the Lord. Now this is your dury east to be hearkening to his voice: This is Christisho first word, and it is his last word, and it is his sho best word. Othen take him and imbrace him mu I think there is seven steps of judgmen Joa which is like to overtake us, if we hearken nothe go his voice: I say, God hath spoken much; and mi what can he speak more; And what can he do cor mose? And what can'we do less to him? I lay to all the flighting of these threatnings of God, to you they are the fore-runner of these seventeme markable steps of judgment. tab

The first step of judgmer which ordinarily detailig befal flighters and disobeyers of Gods voice, then God shal slight their voice when they crie unto him: and, ohl is it any wonder that God Rop sisear at all our prayers? because it is not known that we stop our ears to this precious invitation and cry which Christ hath to us, O take me. There ore, I say, O give Christ your hearts, and then he will hear your voice.

There is a second step of judgment which orelinarily befals thefs who flights thefe great and precious voices by which God is speaking to us: trand it is, Be afraid that at last thou come not to ohis, that thou shalt have no answer from God a that God shal speak no more unto thee : yea, that thou come not to this, that God shal speak his glast word unto thee, and have no more to say. I confess, when God goeth from preachings to frods, it is an evidence that we are hard to be perswaded. It is sad when he makes the rods our reachers, and we will not be taught by them; shough, I think, that were a bleffed cross that should make us come to Christ. I think, Christ must do tous, as Absolom did to Joab, he sent to Joab to come to him, and he came not; Absolome othen set his corne-fields on fire, so that at last he might come. So, I think, Christ must set our corne-fields on fire, that we may be constrained to come to him.

There is this third step be like of our judge-ment, and it is this, I fear, that sad and lamentable word is like to befal us, if we continue to flight this Gospel, Ezek. 21. 5. That all flesh may know that I the Lerd have drewn forth my sword

out of his sheath, it shal not return any more. Yeld God hath begun to draw the sword of his Justiout of his sheath, and who knows when he are put it up again? Is there any person that he in confidence or perswasion that God will quick God sheath the sword which he hath drawn again on us?

The fourth step of judgement which lights don'to upon those that slights the voice of Gods threader ning rod, is that which I think is more sad, is text. 21.11.12. The sword is sharpened and south bished that it may glitter, and that it may make has sore staughter, and that it may be given into thou hand of the stayer. And what know ye but you odisobedience to all these voyces by which some hath been speaking to you, hath made him speaking to you, hath made him speaking to you, hath made him speaking to hath been shall be the stayer, into whose hand the sword shall be delive he stayer, into whose hand the sword shall be delive he red?

There is this, blibly, which shal be a step is our judgement, if we continue to slight all the may voyces by which God doth speak to us, and it char word, Ezek. 20.31. As I live, saith the Lord God, I will not be enquired of by you. I will cease now to have correspondence with you and more.

There is this fixth step of judgement which is may and shal befal as, if we thus go on to slight the the voyces of the Lord to us; and it is that working in Exek. 24.13. I would have purged thee, and on shou wouldest not be purged: thou shalt not be purged:

yed any more, till my fury rest upon thee.

There is this last flep of our judgement, which think, is the cap-stone of all the rest, if we coninue in all our flightings of the voyces by which God speaks to us. By all appearance there shal be i one of thefe two decrees past in heaven against us. First, either that in Hos.4.17. Ephraim is joyned mobis Idols, let him alone. Or, secondly, that decree in Revel. 22.11. He that is unjust, tet him ibe unjust still, and he which is filthy, let him be filurthy still, &c. I say, To day if ye will hear his voyce, harden not your hearts, as in the day of provocatimon. Glasgow is yet within speaking terms to God. O! who knows how long it shall be so? Now if To ye will not hear him in the still voyce of the Gospel; O will ye hear him speaking in the whirlewind? There is nothing that will befall us which thwill be the cap-stone of our misery, so much as ythat, when Christ shal come and take his farewell. I think there is few of us who are here who within fight of Christ: but I am sure there are comany here which are within speaking terms to Christ.

Now, what doth he require and call for at your hands? Doth not all the promises in the governant say, O come, and take him? Doth not all the rods and sad dispensations which we meet with, say, O come, and take him? Doth not all the threatnings in the Law, say unto you, O come and take him? And doth not all your convictions of conscience (whereby your need of Christis sis discovered) say this unto you, O come and

take

many voices, that cry out this unto the City, the loome, and take him? Therefore, O harden no you your hearts to this pleasant voice. I have only worthese seven words to speak to you, and I she will close.

bel And firft, God hath a three-fold rod, whereb the he maketh himself known to people. First, hihe hath the rod of his mouth, whereby he make it w known his word to us. Secondly, there is the rol thr of his hand, and that is afflictions and croffer Thirdly, there is the iron rod of his destruction the when God dorh utterly destroy, that destruction the shal not rife up the second time. Now God hat thre been long speaking to you by the rod of his dar mouth, and by the rod of his afflictions and this crosses; and O, now, beware lest he come of and speak to you by the iron rod of degs. firuction! Look that the treaty which is be his ewixt Christ and you be not broken. O bego perswaded to lay hold upon your time, while tot it is with you. om

Secondly, I would say this word unto you, satisfiend the slighting of the sad and lamentable the threatnings of God, which he hath threatned and the denounced against you, is a sad fore-runner of his some sad stroak from the Lord. Are there noted many persons which slights threatnings through ot the want of fairh? they believe not that such and threatning is true, and therfore I think it is like that God will preach to your sense before ye before lieve what he now preaches to your ear. I say, the note that he now preaches to your ear. I say, the note that he now preaches to your ear. I say, the note that he now preaches to your ear.

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day is coming that before the threatnings of God be believed by some of you, he must preach to your sense, and make you to feel that which ye would not believe : And are there not many that will not make use of the threatnings, because they believe the threatnings is not to them? And therefore they make not particular applications of the threatnings to themselves. I confess, I think it were good for every one of us to take home the threatnings to our own bosom.

Thirdly, some will not take and make use of the threatnings, because they mistake what is their meaning. There are some that let Christ threaten them what he will, they are still in the dark, and cry out, O what doth Christ mean by this threatning? This is clear from the practice of the Fews, Fohn. 7. 33. 34. compared with the 35. and 36. verses: Christ threatens them with this; Tet a little while I am with you, and then I go unto him that sent me. Te shal seck me, and shal not find me: and where I am, thither ye cannot some. Now, what hinders them to make appliation of this threatning? It is in 35. 36. v. What manner of saying is this that he said, Te shal ek me, and shal not find me: and where I am pither ye cannot come? Will he go unto the disperand amongst the Gentils, and teach the Gentils? they know not the meaning of the threatning,

and that hinders them to apply it.

The fourth reason why many persons makes ot applications of the threatnings, and it is ignonce of their own condition. Some persons will

be living under such a tin, and yet when that a is threatned, they will not apply it, because the sknow not their sin. Are there not some person at that will not take a threatning for their worldly timindedness, because they call their worldly timindedness, frugality? Are there not some person some that when a Minister threatens against preson sumption, they will not take with it, because they think their presumption saith and considered And are there not many things threatned against hypocrisie, and sew of them applied, and this abbecause we think our hypocrisie sincerity?

Fifthly, this marrs the application of threst nings to many, because God hath a mind tode froy them; therefore they do not apply threst nings: That is a terrible word which is spoke of the sons of Eli, in 1. Sam. 2. 25. Notwithstanding they hearkned not unto the voice of their state, because the Lord would slay them. Some, Go hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy, and therefore they do not hath a mind to destroy.

There is this fixth ground why persons wi not make application of threatnings, and it is be cause ordinarily some persons are possessed with high thoughts of themselves, and too much sell clove. There is nothing marts the application the threatnings so much as self love: we have the will to believe any sad things against our selves. C

Lastly, there is this which matrs the applicate tion of threatnings, and it is our not knowled what a sad and sinful thing it is to slight and a C apply threatning. I consers, I think it is a quali

## SERMON IX,

MICAH.6.9. The Lords voice cryeth unto the bity, and the man of wisdom shal see thy Name: Heare ye the rod, and who hath appointed it.

IT is not much though a Christian be put in a furnace hot seven times more then ordinary, if the one in the form and likness of the son-of man walk will up and down with him in the surnace. Is it not sell Christs presence which makes a wilderness like on the garden of the Lord? Is it not Christs presence which makes afflictions pleasant? Is it not selence which makes a crown of thorns lid a crown of joy? Is it not Christs presence which makes a crown of thorns will make heaven pleasant? And must it not be don't his presence that must make earth pleasant quals? I confess, disertion under the cross is one of

the most sad and afflicting dispensations which match the most sad and afflicting dispensations which match there will be a blessed exchange of cups, that the stead of the cup of biterness, which is present joy to a Christian to drink (while he is here below the shall have a cup of the eternal consolations the shall have a cup of the eternal consolations the is above presented to him from the hand of the Lord.

I think a Christian may be poor in possession ships that the not cast up his eyes unto the eternal is that land are my lines cast? These are there is the things that I would say unto you before I can to the words.

The first thing which I would have you to king notice of, is this, there are three this for which a Christian may meer with which are no speakable. First, sometimes Christian min meet with an unspeakable sorrow, so that he am not make language of it, because of the anxiet of his heart, but is forced terry out that worky my Aroak is heavier then my groaning. Second an a Christian may meet with an unspeakable me cy, he may meet with fuch a mercy and token of love from the hand of the Lord, that if he we li put to it, he could not make language of it, im could say no more to the commendation of the mercy but this, What shal I say more? behigh spoken it, and himself hath done it. Thirdly to Christian may meet with an unspeakable jour may be brought to that cale and condition, that he cannot make language of his joy, according to that word, , 1 Pet. 1. 8. Believing ye reioyce with

joy unspeakable and full of glorie.

Secondly, I would have you taking notice of his, that it is exceeding much of the concernment of a Christian to believe and close with this truth, that there is not a grain weight of affliction in his cup, which infinit wisdom doth not think fit should be there, and which infinit love did not put there: To know and rest upon his, that infinit wildom and infinit love was at he mixing of the cup, (and his tender heart will carve no more out to us then we are able to bear)

this is an help to patience.
Thirdly, I would have you taking notice of this, I think there are some Christians that is somed to bless God more for their crosses then for their mercies, and that they have been forced in their darkest nights to cry out, It is good for methat I have been afflicted.

There is this fourthly which I would have iet or you taking notice of, that the cross of a Christidian, it hath two faces, an outward face, and an in-neward face, and the outward face of the cross seems in oftentimes the most unpleasant, but O if a Chride fian could win to see the inside of his cross, he might fit down by the River of Babel, and there then longs of praile to God, even praile for this hat he hath been afflicted; O it is comfortable to the Christian that Christ hath gone to heaven by the way of the cross, that his bleffed feet

hath troden that way, and that his precious ling

hath drunk of that cup.

But to come to the words, we told you the there was five things in the words to be confide! red. First, that there was an excellent exhorte tion given to the people of Israel and Samaria which in short is this, Hear the voyce of the roll and who hath appointed it. And from this exhou tation, ye may take notice of these five things.

First, that every cross and sad dispensations which a Christian meeteth with, it hath a voya and language in it; therefore, faith he, Hear i woice of the rod: as if he had said, Take notice! what the rod faith, and what it calleth for from

you.

The second thing to take notice of from this command and exhortation is this, that it is the duty of a Christian to observe and give obedient unto what the rod speaketh and calleth for; then fore is the command given forth, Hear the vois of the rod.

The third thing that we take notice of from this command, is, that there is a great unwilling nels in persons to hear what the rod speaketh, and therefore the command is put home, Hear

voice of the rod.

Fourthly, take notice of this, that the voice the rod, and the voice of him that hath appoint it, are one and the same very thing; therefore these two are knit together. Hear the voice of red, and of him who hath appointed it. There is this, lastly, which we would be

lip you taking notice of from this command and exnottation. It is a great point of spiritual wisdom
the for a Christian to take up and hear the voice of
the rod; therefore it is said, The man of wisdom
that see thy Name. It is not every man that can
take up what the rod speaketh, it is only the man
that is indued with much heavenly wisdom from
bot God.

Now as for the first thing that we spake from the words, viz. That every rod which a Christian meeteth with, it hath a voice in it. Before I speak to this, I would have you to take along

hele confiderations.

First, it is a singular and most remarkable step of the good will of God, when he doth manifest the meaning of a rod to a person, or a people. stob 33. 16. He openeth the ears of men, and seaen eth their instruction; which is brought in as a ingular favor from God; that is, he maketh them voito know what the rod speaketh. Elihu putteth such a note of mercy upon this, that he thinketh front a step to delivery from the rod : He delivereth lin he poor from affliction: How is this, that he ope-, a neib their ear, and fealeth their instruction? It is when God maketh a person to take up the meaning of the rod : for when he maketh them to unfrom the rod: Do you not know this, that when eft the cause of a disease is known, it is half healed? of so when the end that God hath in lending rods, is known and taken tip, we may lay, it is half removed. bs

Second-

Secondly, the Christians of old have take much pains to know the voice of the rods that they met with, as is clear from 2. Sam. 21. where the land of Israel being three years under famine, David went and enquired the causeo that rod: And it is likewise clear from Fob. 7.20 where Fob is exceeding desirous to know why Go set him up as a mark for his arrows, and that was become a burden to himself.

Thirdly, we would have you to take noting of this, that it is exceeding anxious for a tender of this, that it is exceeding anxious for a tender Christian to be under a silent rod, to be under such a dispensation that he knoweth not the language of it: this is clear in fob 3.23. where John maketh this the cap-stone of his torrow, that his way was hid; that is, he knew not what was the reason of Gods contending with him after such way: as likewise it is clear in fob 10.2 when Joh is put to propose that question to God, show

me wherefore thou contendest with me?

The fourth consideration, that we would have you taking along with you, is this, It is exceeding hard for a Christian to profit by a rod, till one he take up the meaning of it: and I shal give you these three grounds, why it is so hard for a Christian to profit by a rod, till he know the voice and meaning of it. First because it is hard for a Christian to win to submission to the rod, till know the voice of it: it is the knowledge of the meaning of the rod, that maketh a Christian out, I was dumb, and spened not my mouth. It could be because as long as the meaning of the rod.

take hid from a Christian, he knoweth not what resthenedy to go about to deliver himself from that 1. 10d: but when he knoweth the reason of Gods indeportending with him, he hath a clear way before sleo in how to win out from the cross. Thirdly, 7.20 his is the reason why a Christian cannot profit Goy the rod, till he know the voyce and meaning ath it: he cannot win to a folid closing with this buth, that God is in the rod, till he win to the otic nowledge of the voyce of the rod in some meaindepre: There is nothing will help a Christian indenore to cry out, God is in the rod, then this, landis knowing the reason of Gods contending with e Johim.

athis There is this fifth confideration that we would stheropose, a Christian may be long under a rod, uch efore he know the voyce and language of it: here conceive this is clear in 2 Sam. 21. vers.1.2. showhere the land of Israel is under three years fanine, before David could take up the reason of

hav Gods contending with them: It is not to be supedir osed but David had made frequent supplications one God for understanding the meaning of that Shoefore he can know it.

The last consideration that we would propose

for into you, When a Christian winneth to take up ill he voyce and language of the rod, he ought not oft o delay, but presently go about and answer it: in This is clear in the practise of David, when he knew the reason of Gods contending with him, he immediately settetheabout to remove it. I

desirous to have their crosses removed, then have their crosses sanctified unto them : Son au prayeth to have the bitternels out of the croffen more then to have the bitterness of sin remove il out of the cross.

Now in speaking to the first thing in the word de viz. That every rod and dispensation of Go co hath a voice and language in it, I shal speak all se tle to thele four things.

First, how a Christian may win to take up meaning of the rod in particular afflictions.

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Secondly, I would speak a little to some mi takes, in taking up the voice and language of fu a rod and afflicting dispensation.

Thirdly, I would speak to this, how a Chi stian may be helped to give obedience to voice of the rod.

Fourthly, I shal speak a little to eight or ni special voices which the rod oftentimes hath. for the first of these, viz. How a Christie may win to take up the meaning of the rod sad dispensation, I shall prescribe unto you the fix wayes.

First, be making serious application to Throne of grace, that God would give you li concerning such a rod: this is remarkably d in that instance in Genes. 25. 22. where Rebe being under such a particular rod, and she kn not Gods way in it, therefore she went and quired of the Lord, and the received a partic and distinct answer to her case: and it is also

Gods threatning rod. ne he practise of David, 2 Sam. 21.1. Israel eing under a rod of tamine, David went and enon suired of the Lord concerning the meaning of it, round he met with a distinct answer: And this is Welikewise clear in Fob 10.2. where Fob being in be dark, concerning the meaning of the rod, he desireth that God would show him wherefore he Go contendeth with him. I will tell you seven sad cali ses which a Christian may be put to, of which Christ is an excellent resolver. The first case which a Christian may be put to, which Christ hath exceeding good skill to resolve, and it is that Songs I. 7. Tell me, O thou whom my foul loveth, where thou feedest, where thou makest thy flocks to rest at noon? &c. When a Christian knoweth not where Christ is feeding to go to.him, he will sweetly resolve that question: for ye may know this, a Christian may be brought to these two steps of disertion. First, Christ may be gone. And secondly, ye know not in all the world where to find him, as in John 20.13. in that instance of Mary; and in fob 23.3. fob hath not only lost God, but allo he knoweth not where to find him. The second case which Christ bath exceeding good skill to resolve, is this, Who is the Lord, that I may believe in him? That case or question which the blind man was put to, John 9.36. O! will not Chrift sweetly resolve that question? Is there any person that hath this question, Who is. Christ that I may believe in him? The third case or question which Christ hath exceeding good skill to-resolve, Good Master, what shall I do to

inherit eternal life? Is there any nere that is po to that question? Go to Christ, and he cality sweetly resolve it to you. The fourth question that which Christ can best resolve, is that question self which Paul had, What wilt thou have me to do Wil The fifth case in which it is best to go to Chill par to get it resolved, when a person is brought to the un strait, I know not the mind of the Lord: got God and humbly ask, O! why am I thus? Then kn fle is this fixth case, and it is, Job 7.20. I have fin. ned, and what shal I do to thee, O thou preserver man! When thou art put to this cale, Christ can answer it sweetly thus, Only acknowledge thy iniquity. The last case which Christ can sweetly relolve, is in the word before the text, Wherewill shall I come before the Lord? If thou be put to this question, no answer can be given unto it but this, The sacrifices of the Lord are a broken and contrite heart. Now this is the first way how Christian may win to know the voice and meaning of the rod, even to make ferious supplication to God that he would make known to them his Name.

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There is this second way, by which a Christian may win to know the voice and meaning of the rod; if the rod was timed to thee when thy heart was under much distance from God, that probably is the meaning of the rod, It is good for thee to draw near to God; or if the rod be timed unto a Christian when he is much taken up in pursuit after the things of the World, and if the rod tryest thee when thou art under much forma

callity in going about duties, then by all appearance io that is the voice of the rod to thee, to fir up thy tion felf to take hold on God: So if a Christian would win to know the meaning of a rod, let him compare his present frame with the timing of the rod

unto him.

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The third way how a Christian may win to know the voice and meaning of the rod, is by refleding on the manner and circumstances of the rod: for this is certain, the sins of a people or person may be engraven on the rod in very legible letters, so that he that runneth may read them. There are lometimes that the rod doth preach our sins so plainly, that we need not to interpret ic: this is clear in Judges 1. 6. 7. there is such a relation betwixt Adoni-bezeks judgement, and his fin, that he might read his judgements, as he did his fins in his stroak, saith he, Threescore and ten Kings having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me, &c. For now was he taken priloner, and his thumbs and great toes cut off: and it is clear from that word that Solomon hath Prov. 21, 13, He that stoppeth his ear at the cry of the poor, he shal cry, and God shal not hear him. Zach. 7. 13. Therefore it is come to paß that as he cryed, and they would not hear, so they cryed, and I would not hear saith the Lord of Hosts. Where ye may see a divine proportion and analogie betwixt the rod and the fin.

The fourth way how a Christian may win to know the veyce and meaning of the rod, and it is

Gods threatning rod. 196 ma by observing what hath been the mind of Lord, and what he called for from his people ly? Scripture when they were put under such at Wh and anxious dispensation: Search what was Go mind to the godly in Scripture under fuch atd and by all appearance ic is yet his mind in the lan crois, according to that general rule, Rom. 15.4 For whatsoever things were written a fore-tin were written for our learning, that we through patience and comfort of the Scriptures might have

hope.

The fifth way for a Christian to win to know the meaning of the rod, is to be much in obler ving the circumstances of the rod, there may be circumstances in a rod by which a Christian may win to exceeding much light concerning what is the Lords mind by such a rod: It is known the observing of the circumstances of a rod will help a Christian to these three things. First, that such a rod is from the hand of the Lord. Secondly, that God in the midit of wrath remembreth mercy. Thirdly, it will help a Christian to know the voice and language of the red: sometimes in the cross it self, a Christian cannot read love, and yet in the circumstances of the cross he may winto read very much love.

There is this fixth and last way how a Christian may win to the knowledge of the voice and meaning of the rod, and it is to be confidering that all the rods and dispensations which a Christian meets with, hath one of these three ends. First, the rod is either sent to a Christian that he

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may mortifie his predominant Idols. Or, secondple ly, sor exercise of his predominat grace. Or else an thirdly, that he may be put to the exercise of that which ought to be his predominat duty: Thele God are voices and languages of the cross which a Christian meets with. And I would only by the lan way say these two things to you. First, it is easier to bear a rod patiently which is for the tryal and exercise of our predominat grace, then to bear a rod patiently which is for the mortifying of our predominat idols. There is no rod which a Christian can bear worse, then the rod which strikes at the root of his predominat idols; so a pround man he can bear any cross better nor reproach, and a worldy-minded man can bear any cross better then proverty; so the cross which stands in direct opposition to our predominat idols, we have great difficulty to bring our hearts to a patient submission under it: are there not many that when their idols are stricken, they cry out with that man in Judges 18.24. They have taken away my gods, and what have I more? Is it not certain that when God Arikes sometimes at the root of our predominat idols, we cry out with Fonah, That it is better for me to die, then to live? Though I may say, the cross, which we have least will to meet with, is ordinarily best for us: For (if so we may speak) our will and our well are seldom or never knit together; but precious Christ, his will and our well are oftentimes knic together. Secondly, I would say this by the way: There are ordinarily some Analogy be-

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Now the second thing which we promised to speak a little unto, was to some miliakes which Christians have concerning the meaning of the rod.

And first, many thinks (indeed) the cross speaks wrath when it speaks love, and some when they cannot read love in the hand of God, they think it is impossible to read love in his heare: some thinks that love and the rod cannot be together stall: I say, God may never loves person more nor when he is correcting him. But first, I would say to a person under that mistake, we never know by any of thefethings whether love or hatred belongs to the person that is affli-Aed. For all things happen alike to all: as it happens to the fool, so happens it to the wise man, to the righteous, even as to the wicked. Secondly, I would say this to the believer that is under this mistake, he reads wrong that reads wrath only upon the cros, for it is certain love is written in dark characters upon it, and the spiritual man he may read them : Hence it is Heb. 12.5.6. We are commanded to remember the exhortation that [peaks

Gods threatning rod. ns speaks unto us, as unto sons: My son, despise not y withou the chastenings of the Lord, nor faint when enil thou art rebuked of him: for whom the Lord loand veth. he chasteneth, and sourgeth every son whom God he receiveth.

The second mistake concerning the meaning hthe of the crose, is, somethinks God can never anaven swer their prayers so long as he is plaguing them, according to that strange divinity. Fob 9. 16. If I had called, and he had answered me, yet would I not believe that he had hearkned unto my voice. So this is the militake, all the answer of their prayers are nothing, if God be contending with tiem.

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The third great mistake concerning the meaning of the rod, is when persons begins to dispute their interest when they meet with such a rod and sad dispensation, and when they do not (indeed) see what is the reason of Gods contending with them; When he puts them in the furnace, presently to sit down and reject their confidence, and cast away their hope, this is certainly a great mistake of the meaning of the rod.

The fourth great mistake the voice and language of Gods threatning rod, is for a person to think Religion but vanity and an empty thing under the cross, a Christian may be brought to this: Now I would not give a plack for godlineis, it is nothing worth at all: as is clear from Pjal. 73. 13. when he takes notice he was plagued. every morning, and the wicked was in prosperity about him, he cryes out, Verily I have washed my

hinds

Yea, it is hard for a person not to cast at Religion when God is contending with him. Oit is hard to have a great respect unto the ways of godlines under the cross.

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There is this fifth mistake under the cross, and it is to dispute the sellowship a Christian hath with God, according to that word of Gideon, Judges 6. 13. If the Lord be with us, how then is all this evil come upon us? The Christian will cry out, I cannot reconcile Gods heart and his hand; I cannot reconcile love in God, and his being with me, and this cross and rod.

Now thirdly, I would speak a little to this, how a Christian may be helped to obey the voice of the rod, and we conceive if ye will take along these things with you, ye may be helped to obey

what the rod calls for at your hands.

And first, then if the rod call for the mortifying of such a particular lust and idol, it is encumbent for you presently to sit down and bring up
your hearts to a spiritual detestation of such an
idol, that if God be punishing you for your idols,
ye must subscribe a bill of divorce to them, and
cry out, What have I any more to do with idols?
and say to them, Get you hence, and cast them away
so the moles and to the bats.

There is a second way or help how a Christian may win to the obedience of the voice of the rod, and it is, if the voice of the rod be for the mortifying of such an idol. I intreat you presently it down and study the disadvantages of such an idol. Jain:

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idol, and study also what hazard there is by keeping thy soul constantly knit to it, that when the voice of the rod is this to thee; O quite such an idol, or such a Delitab, thou must then study to know what it is to thy disadvantage to keep such an idol, and what it is to thy advantage to quite it. I confess there are some that their idols are mortified to their light, before they be mortified to their affections; yea, there are some, they have a constrained mortification, their idols are mortified and die to them before they be mortified field to their idols.

Thirdly, if the voice of the rod be this, flic up luch a grace, and be much in the exercise and practise of it; then, I say, study to know that there is as much spiritual advantage in the real and spiritual exercise of such a grace, as ye can loose by all the rods ye can meet with. Is it not certain that fob gained as much spiritual advantage by the exercise of his saith, and of his patience; yea, much more then in loosing all the things which he lost? Is a Christian once knew that his riches consisted in the exercise of his grace, there would not be a rod sent for the tryal and exercise of his grace, but he would take it cheerfully in his arms.

The fourth way how a Christian may be helped to win to obey the voice of the rod, and it is. If the voice of the rod be for the tryal of thy predominant grace, and for the exercise of it: then, I say, consider this, that the tryal and exercise of thy predominant grace by the rod, it shall

have

h202 Gods threatning rod.

ave (if it be sanctified) a glorious and excellent issue and peace: it is the rod that hath most noble advantages, that is immeditaly erected for

the tryal of thy predominant grace.

The fixth way how a Christian may win to obey the voice of the rod, and it is, If the voice of the rod be that thou should set about the exercise of such a duty, then endeavor seriously that all impediments and lets to that duty be laid a side: as if the cross call for the exercise of faith, or if the cross call for the exercise of prayer; then, I say, remove all things which may be impediments to hinder thee from the exercise thereof, or from the exercise of saith. Leave (as it were) thy servants and thy assess at the soot of the Mount, and go thou up and facrifice all thy idols and lusts.

The seventh and last way how a Christian may be helped to win to obey the voice of the rod: If the voice of the rod be to much in the exercise of such a duty, then study to have the luster of that duty, and the beauty thereof commended unto thee. O! but prayer is a thing which doth much good to us! I think this is the reason why God hath contended with many, he would make sin bitter,

Now the fourth thing that I shal speak a little unto, is to what ought to be a Christians duty while he is walking under a silent rod, and knoweth not the voice of it: and I would give you these five directions, how a Christian should.

carry himself under a silent rod.

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First, he would know God to be just, though he knoweth not for what he contendeth with him.

Secondly, he would be serious in making supplication to God, to know the distinct meaning
of such a rod. I consels, sometimes we take the
rod to be silent, because we cannot hear the voice
of it; but oftentimes the silence of the rod is from
this, that we know not the voice of it, and we
hear it not, though he speak to us in an audible
language: but if a Christian be under a silent rod,
it becometh him then to go to God with this:
I have sinned, I will do so no more, show me wherein I have a feeded

in I have offended.

There is this third direction which I would give to a Christian under a silent rod, he would be serious to know what is the reason of Gods keeping up his mind from him in such a rod. I fay, when the rod is dark, and the crofs is filent, it is sutable then to say, What is the reason of this, that God doth not let me understand the voice and language of the rod? I confess, there may be sad things hinted at, when God putteth a Christian under dark and dumb crosses: however, although it be so, I think it is good for us to be walking submissively in the dark; for he will guide the blind in the way that they know not: Sometimes it is better for us to have dumb and filent croffes, then to have a speaking cross.

The fourth direction, the Christian would

study to bring his heart to a tender and spiritual frame: for sometimes our not understanding the voice of the rod, it is because we are not spiritual.

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Lastly, I would give this direction to the Christian who is under a dark and silent cross, study at that time to have thy heart most united to Christ, for at that time thou art most ready to fall. O! that is a time when the devil fishes most, because that is the Christians drumly water (so to speak.) O! it is known, the devil he never getteth any advantage over a Christian so much, as when he knoweth not the meaning of the cross! I consess, the devil will tell your false meaning of a cross, he can interpret the language of a cross after another way then God doth interpret it.

Now, being to close our discourse, I shal name these eight of nine Observations concerning the cross, which I would have you taking

notice of.

First, when a Christian doth sirst meet with a cross, he may be patient and submissive under it; and yet if the threed of the affliction be spun out to any length, he may turn impatient. I confess, it is not much the first day that the cross meeteth with us to be patient; but let the cross ly on us, then we will cry out, Why is it that God dealeth thus with me; This is clear in the practise of fob, when first he met with the cross, he could take it in his armes, and cry out; The Lord hath given, and the Lord hath taken away, blessed

The second Observation which we would have you to take notice of concerning the cross, there are five sorts of blasphemy, which one that

is under a cross may fall into.

First, he may sall into that blasphemy of calling God unjust, according to that word, Exik: 18. 25. Yet ye say, the way of the Lord is not

equal, &c.

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The second sort of blassphemy is, when we call God unsaithful; according to that strange word, Jer. 15. 18. Wilt thou be altogether unto me as a lear, and as maters that fail? O do we not think that God is not half so good as his word under the cross?

The third fort of blasphemy is, when we call God weak: there are sometimes we are brought to that, Is there no balm in Gilead? And is there no Physician there? My stroke is grievous, and my wound is incurable. Sometimes when we are under the cross, we think it is above Gods power to set us free from it.

The fourth fore of blasphemy which a man may have under the cross, and that is when he chargeth God with changeableness. I think, Christians under the cross, are like men first going to sea, when they go first out from the

haven, or by a rock, they think that they are fland ding fill, but the land beside them is moving and stirring: so when first we come under the cross

we think God is changeable, but we are still the same.

The fifth fort of blasphemy which one may have under the cross, and that is, when he chargeth God with forgetfulnes. You know that for getfulness is the property of an ingrate man: and, O! if you call God ingrate or unthankful, you may call him any thing. I confess, I think Christ forgetteth mothing of a Christian but his wrongs.

The third Observation concerning the cross is this, It is a speaking evidence of the want of a Son-like frame, if the cross do hinder us in the exercise of duties. I consess, little profiting under the cross, speaketh this much; that either we are not sons, or have not a son-like frame; for these who are the Lords children, when solly is bound to them, the rod of correction drive this away. There are many of us in our afflictions are of Ahaz frame, we sin more and more in our afflictions.

The fourth Observation which I would give you concerning the cross, is this, There are sour things which a Christian would take up concerning his cross.

First, he would take up unspeakable wisdom

in his cross.

Secondly, he would take up unspeakable love therein.

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Thirdly, he would take up unspeakable ju-

stice and holiness in his cross.

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And fourthly, he would take up these great advantages that floweth to him from the spiritual ule-making of his cross. Some Christians, they can read wildom, justice and holiness on a cross, before they can read love upon it; but however is is good to take up all these four in the crosses, and

lad dispensations which you meet with.

There is this fifthly, which I would say concerning the crois, There is not a crois and fad dispensation which a Christian meeteth with, but it is a gift and royal donation sent by the hand of There are some they look upon Christ to him. the promises as gifts; but I say to thee, thou must look upon thy crosses as gifts also. Philip. 1. 29. For unto you it is given, in the behalf of Christ, not only to believe on him, but also to juffer for his sake, And there are some likewise that look on their sensible enjoyments, but not on their crosses as gists. I say, if once a Christian win to know that the crois is a gift, he would likewise win to patience under the cross.

The fixth Observation concerning the cross. There are some peaceable fruits of righteousnels that redoundeth to a Christian which is rightly exercised under the cross. Heb. 12. 11. Nowno chastening for the present seemeth to be joyous, but grievous, nevertheles it yeeldeth the peaceable fruits of righteousness unto them which are exercised thereby. I say, sometimes the rod of a Christian is like Arons rod, it will bud and blossom in a

night, and bring torth pleatant fruit.

The seventh Observation is, The mon rais enjoyments of a Christian are trysted to the time of his being under the cross. When was it the Facob saw the Angels of God descending and afcending upon that ladder, was it not when he was forced to ly in the open field? When wash that thele three Children saw Christ in the like. nels of the Son of man, was it not when they were in the furnace, when it was hot feven times more then ordinary? When was it that John go luch a vision of God, was it not when he was in the Isle of Parmos for the testimony of Christ! When was it that Ezekiel saw the visions of God, was it not when he was fitting by the river Chebar, in the land of his captivity? And when was it that Stephen saw the Heavens open, and saw Christ standing at the right hand of God, was it not when they were stoning him to death for the testimonies of Jesus Chris? I say, the most remarkable enjoyments of a Christian are trysted under the crois: According to that word of the Psalmist, To the righteous there ariseth light in darkneß.

The eight Observation that we would propose concerning the cross, Ostentimes God tryReth joy to a Christian under the cross, when a
Christian is beginning to lose his hope, and all
things (as it were) growing dark about him,
then doth light arise unto him. According to that
wonderfull and strange expression, Zech. 14.7.

At the evening time it shall be light, when there is

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more appearance of darkness coming on. Yes, even at that time it shall be light: Is it not certain, a Christian hath been sitting down at the midnight of his afflictions, crying out, My hope and my strength is perished from the Lord; and yet the Lord hath said to him, even by his dispensations, thou are a liar? Have we not sometimes been casting away our hope, and the Lord hath loosed our bonds, and we have been as Peter when he was loosed from his prison, we have been as though we had seen a vision?

Lastly, I would say this to commend the cross, There are strange expressions in the Scripture that may make out to a Christian that the cross is not such a thing, as many taketh it to

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The first expression is in that word, James 1,2. My brethren, count it all joy when ye fall into diverse temptations. There are two things in that expression, which may make it strange. First, a Christian should count it all joy. It had not been so strange if he had said, Count it joy, or rejoyce, when you are afflicted; but, O! that is strange, Count it all joy when you are afflicted! That which secondly makes it strange, Count it all joy when you fall into diverse temptations; that is, rejoyce ay more and more when you meet with many crosses.

There is this strange expression which may commend the cross, and it is that word, Job 5.

17. Happy is the man whom God corresteth, &c.

There is very much happiness in such a located

Alpen-

dispensation. Some of us thinketh there is a people so cursed, as these who are afflicted: Bu Isay, a Christians afflictions are no smal mencies and blessings.

The third strange expression which may commend the cross, Job 5. 22. At destruction and sumine shal thou laugh, &c. Not so have all look (as it were) for all the crosses and affli-

ctions that may come.

The fourth strange expression which may commend the cross, is that word, Rom. 5. 3. We

glory in tribulation, &c.

The last expression which may commend is and it is the glorious ends that waiteth upon these persons which is exercised under the cross, according to that word, James 1. 19. Blessed is the man that endureth temptations; for when he k tryed, he shal have the crown of life. I say, let a Christian comfort himself in this, That in six evils he will deliver him, and in seven no svil shal come near him. Let a Christian be put to never so much affliction, let him comsort himself with this, that his Savior was put to walk up and down in the earth, and had not whereon to lay his head: And fer him likwise comfort himself with this, that the day is coming, when he shall enter into those glorious and excellent habitations.

What is the cross of Christians? Is there not much in Heaven to comfort them against their crosses? I shal not say much to press Christian-submission under the cross. I think

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der a cross, then to be enquiring after duty under a cross, then to be enquiring how to escape out from under it. It is good to put all in Christs hand, concerning the cross, the manner of it, and the lengthening of it, and also the out-gate from under it.

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Now to him who is able to make all things work together for the best (even afflictions) unto his people, we desire to give praise.



FINIS.





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